Evangelical Christendom

"Unum Corpus sumus in Christo."

Jan.-Feb., 1909.

Hope, Praise, and our Outlook.

"I will hope continually, and will yet praise Thee more and more."

THIS is surely a good starting word as the New Year opens. Hope inspires, hope brings new courage. Hope in the Lord Himself is that which will not and cannot be disappointed. Hope amidst and through difficulties honours Him, perhaps, even more than ultimate success. Praise comes not only as the climax and result of hope fulfilled, but as the companion of hope. Luther said praise drives away the devil. When hope and praise sing a joyful duet they combine to dispel clouds, to scatter darkness, to fill the heart with joy and gladness; nay, more, when this song reaches heaven, is it not like the fragrance which of old rose up from the altar of sweet incense? Tried Christians, bruised and buffeted, look up and realize, "We are unto God a sweet savour of Christ." The leaves on the tree of Christ's Church need bruising to call forth their fragrance. He suffered, being tempted, and in all and through all that filial obedience, trust and hope arose like burning incense to His Father, one with Him, one like Him. It is ours through all to hope continually, and praise along with hope, and when He hath tried us and purged the dross, we shall come forth as gold, shining in the brightness of holy praise.

With hope for the future and praise for the past and present, let us take an onlook, and instead of counting up what the Evangelical Alliance has done and been, rather let us turn to its hopeful future.

The Alliance has shortly to give up possession of its home in Adam Street. *We are uprooted*, and that leads to transplanting, and that means new soil, a new sphere, new openings, and new potentialities. More than that, the destruction of Exeter Hall, with its memorable history, its hallowed associations, its gloriously widespread influence, combine with the change in the long abode of the Evangelical Alliance to make us all feel that there is a stirring up of our nest. There is an epoch in the history of British religious life, in so far as it is associated with what is termed *Evangelical* religion. To some that word implies all that is narrow, bare, hard, and exclusive. But what does the actual record of the past reveal as to Evangelicalism? Who that honestly reads the history of the many movements for the welfare of humanity, whether religious or philanthropic, but must own that the beginnings of these great movements have led on to issues fraught with great and lasting results all over the world as well as in our own land?

The foundation of the Evangelical Alliance is essentially *Evangelical*, though not a dead stone, but living Truth; a tree whose roots are in the rich soil of the Word of God; roots fed by the broken body and shed blood offered once for all on Calvary; a body whose living Head is the Risen Christ. *Evangelical* Truth is no narrow orthodoxy. It is broad as the love of God, high as the heavens above, deep as the grave of Christ, eternal as He Himself.

THE LORD POLWARTH.
(President, Evangelical Alliance.)

In the words of Horatius Bonar :—

"The old is better than the new,
The oldest still the best;
And on the oldest of the old
My steadfast faith I rest.

"That is the oldest of the old,
Yet newest of the new;
In every age the light of time,
In every age the true."

The Evangelical Alliance stands for steadfast adherence to the Scriptures of Truth, which, though as old as the world itself, are ever new, and their power, through the Holy Spirit, ever fresh flowing from Him who was, and is, and is to come.

In these days, when modern criticism of the Bible is popular, it is well to remember that there is nothing new in such hostility. The Word of God has withstood many severer attacks. The raging waves have dashed upon the irrefragable Rock of the Scriptures for ages, all in vain, except to show more manifestly than ever that they abide all the wear and tear, the shocks and the vicissitudes of time and the devices of evil.

Having then beneath our feet the Scriptures which cannot be broken, let us anew realize we are at a momentous period in the history of the Alliance.

The Alliance has been waking up to new responsibilities and glorious opportunities. One of these is to have in London a centre for Christians, not for our land only, but for all the world, where they can meet for united prayer, for Christian intercourse, for important business, and where there can be not only private and social intercourse, but accommodation for Alliance and other meetings.

Who can measure the vast world-wide influences which can emanate from such a centre?

It should be like a heart to the whole religious world: a centre from which united prayer shall arise, a centre where Christians from all parts of the world would at any time meet fellow-Christians, and go forth again, encouraged and strengthened, to their various spheres of work. The need of such a central Alliance House is being more and more felt, and is greatly emphasized at the present time. Already £5,000 is promised or in hand, but that is only one foundation stone. If all the great Societies will unite in collecting or contributing for a home which could be called a family home, the amount of £20,000, and more, will quickly be contributed. Much, however, depends upon the generosity of our own members and subscribers.

Reviewing the active work of the Alliance, we rejoice in the ever-increasing spread of the Week of Prayer. Apart from the direct agencies now abroad in connection with the Evangelical Alliance, and its great aim to lead Christians to realize and manifest their oneness in Christ, we are called to aim at directing the thoughts of all true believers, whether in union with the Alliance or not, to the ever-glorious truth that all in Him are part of God's unbroken family circle in heaven and on the earth. To realize this transcendent fact; to rise above the sphere of the largest Christian Church, yea, even to leave all thought of one generation, however great, and to think of that vast "multitude which no man can number" as Christ's glorious body, is to bring Christians everywhere to a loftier sense of their unspeakable, holy privilege as the children of God and joint-heirs with Christ. All that tends to lift us out of our petty narrowness, and makes us realize the infinite grace of our God as shown forth in His redeemed, tends to elevate the whole tone of Christian life. Let but the sublime realities revealed in Scripture, shining forth from and through the Risen Christ, be shed abroad, and no new theologies or other hurtful things will trouble God's children, or have much influence anywhere. "Arise, shine. Thy light has come, and the glory of the Lord is risen upon thee."

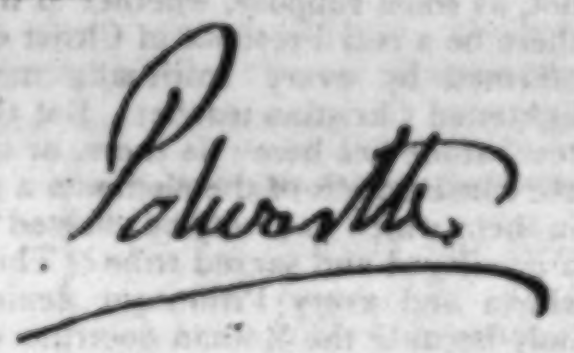
The Alliance has now been led to very distinct Evangelistic work in Russia, where it has obtained official recognition, and other parts. It is not in Russia only, but in all countries, that the truly catholic nature of the Alliance, its known character in favour of religious liberty, its prudent avoidance of political and ecclesiastical affairs, and its adherence to the pure Gospel of our Lord and Saviour, have opened many doors of usefulness, which are closed to various religious bodies.

This work, even in Russia alone, is of momentous importance, and it seems likely to increase largely as special means are provided. This helps us to realize how great the value of such a centre as the Evangelical Alliance, with its Headquarters in London, can prove to scattered Christians who come to London.

What may be termed the literary work of the Alliance—this magazine and the publication of valuable pamphlets and addresses on various subjects, written by able men in all the Churches of this and other countries—opens up almost unlimited possibilities. With its new home, the Alliance will also have abundant opportunity and facilities for furthering its primary aim, the manifestation of the already existent union amongst the children of God. Let us, however, realize that this, and much

more, can only successfully be accomplished through the operation and support of the living God.

If what I have written is truly for His glory, *He* will bring it to pass; and if we, led, guided, inspired by Him, are prospered in obtaining the means, we may yet see a central Alliance House, not less commodious, but even more comfortable than Exeter Hall. We may see it a centre of great Christian enterprise. We may see it a centre for Evangelistic work. We may gather there to Christian conferences as sacred as any now in existence. Aye, and day by day the fire on the altar of prayer may go up to heaven from a little nucleus of the nations of the earth meeting as brethren and sisters in the presence of the Angel of the Lord, even our unseen but blessed Lord and Master Jesus Christ.



Notes.

A NEW volume of EVANGELICAL CHRISTENDOM commences with the present issue. We are thankful for its extended circulation and the evident appreciation with which it is received by readers the world over.

We venture to commend the Magazine as a splendid means of informing new friends concerning the work of the Evangelical Alliance, and with the present urgent need of additions to the Alliance membership we urge the suggestion to practical co-operation on the part of our readers.

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THE dominant feature of the present issue is the Week of Prayer. It has been a record week—God be praised! The Council warmly thank all who have co-operated either in arranging meetings or assisting to make them successful. Extraordinary notice of the movement has been given in the Press, both secular and religious, home and foreign. It is a grand testimony to a doubting world of the reality of Christianity—"Behold he prayeth." What the Church and the world both need to-day is *prayer*. Is it a lost art in the Churches?

THE Executive Council have made full enquiry into the facts of the Rodriguez case, but the matter being still *sub judice* in the Spanish Courts, they are advised that no statement thereon can be made. The Council, in accordance with their previous promise, have forwarded a contribution towards the costs of the Appeal, together with the following letter addressed to Mme. Lopez Rodriguez:—

Evangelical Alliance,
7, Adam Street, Strand, London,
February 12th, 1909.

Dear Mme. Rodriguez,—By the instructions of my Council I enclose a cheque for £25 towards the costs of the Appeal.

Mr. Inskip has informed us that he has written very fully to Pastor Lopez Rodriguez, stating the result of his enquiries into the legal points involved in the Appeal, and his opinion as to the line most likely to be successful. Your Counsel will make what use he thinks fit of Mr. Inskip's letter.

My Council also have reason to believe that in consequence of their investigations and the steps they have taken, and of Mr. Inskip's visit, the Case will receive a favourable and unprejudiced hearing in the Supreme Court.

This Case has received prolonged and careful consideration at the hands of my Council, and they have left nothing undone in their efforts to assist the cause of religious liberty in Spain.—I am, faithfully yours,

H. M. GOOCH, *General Secretary.*

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LORD POLWARTH has kindly written a Presidential message for this issue of EVANGELICAL CHRISTENDOM, and it will be seen how keenly interested his lordship is in all that concerns the extension of the Alliance, especially the provision of the new British headquarters. A definite scheme and letter of appeal is now before the members and subscribers, and we do not exaggerate when we say that everything in securing the necessary sum of £20,000 depends upon *their* generosity.

* * * * *

THE scheme must be considered from the right point of view. New offices for the growing work of the Alliance are only secondary. The building will contain these, and possibly accommodation for other Societies also; but the great central feature of the new Alliance House will be Christian union, and the provision of a London centre to which Christians of all countries can turn, and from which the present and prospective work of the Alliance can radiate in ever-widening circles of usefulness and influence.

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MR. JOHN CORY'S conditional gift of £1,000 is a challenge to faith. To secure four similar donations is no easy matter; and yet nothing is

too hard for the Lord. The hearts of His servants are in His hands, and if He speaks on our behalf the necessary promises will be forthcoming, perhaps from unexpected quarters.

* * * * *

THE "May Meetings" will soon be here, and already friends will be booking dates in anticipation of being present when Societies in which they are specially interested are represented. Will our members and friends kindly make special note of MONDAY, APRIL 26TH, AT 3 P.M., when the Annual Meeting and Conversazione of the Evangelical Alliance will be held in the large King's Hall of the Holborn Restaurant? The usual business meeting—for the transaction of formal business only—will take place on the morning of the same day, April 26th. The Right Hon. Lord Kinnaird has kindly consented to preside over the Annual Meeting. Further details in our next issue.

* * * * *

ENQUIRIES are being made concerning the next Annual Conference of the British Organization of the Alliance—the Sixty-third. The Council have arranged for this to be held in LONDON, probably at Caxton Hall, Westminster, the dates fixed being October 19th, 20th, and 21st, 1909. We speak for this London Conference the hearty interest of all. Any of our foreign friends expecting to be in London during October will receive a warm welcome, and early intimation of their desires and intentions to be present should be made to the General Secretary.

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THE Council have been very thankful to receive advices from Sweden and Russia concerning the definite formation of new Branches of the Evangelical Alliance.

A strong and influential Committee has been formed in both countries. In Sweden H.H. Prince Bernadotte has consented to become President of the Swedish Evangelical Alliance, and in Russia H.H. Prince Anatol Lieven has consented to become President of the Russian Evangelical Alliance; Baron Nicolay having kindly undertaken to be Vice-President.

Thus the Alliance extends, and new hearts and influences are raised up by God to assist in the fulfilment of the Saviour's prayer, "*that they all may be one.*"

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PROFESSOR ORR'S new pamphlet, "The Real Presence," is now ready, and is a striking pennyworth. It is one of the Alliance series of pamphlets—a missionary movement supported from our funds—now numbering ten varieties.

The battle of the Reformation has to be fought over again, and this pamphlet will greatly help. It goes forth with recommendations for wide circulation from the Bishop of Newcastle, Rev. Prebendary H. W. Webb-Peploe, Rev. Canon A. E. Barnes-Lawrence, Sir Robert Anderson, K.C.B., Rev. W. H. Griffith Thomas, Rev. F. B. Meyer, Rev. F. S. Webster, and others. We quote the following striking message from a letter received from Rev. E. W. Moore, of Wimbledon. Mr. Moore says:—

"Professor Orr, in his recent tract on 'The Real Presence,' published by the Evangelical Alliance, goes to the heart of the matter when he insists that the real dividing line between truth and error in the doctrine of the Lord's Supper is not, as some suppose, whether in the Holy Supper there be a real Presence of Christ or not. This is affirmed by every spiritually minded and enlightened Christian teacher. But the real crux and touchstone lies here: Is there, or is there not, after the consecration of the elements a change wrought in them which can only be effected by a member of a privileged and sacred tribe? This the Romanists affirm and every Protestant denies. It was not only because the Roman doctrine of Transubstantiation was opposed alike to Scripture, reason, and the evidence of the senses, but also because it was, and is, the very prop and pillar of a sacerdotalism which by logical consequence asserts an absolute spiritual domination over the souls and bodies of men that our Reformers withstood it to the death, and that it well becomes every true son of the Reformation to withstand it still. Those who dally with Romish doctrine on this question know not to what goal they are hurrying. I could wish when men assure us that the Romanism of to-day is neither to be dreaded nor opposed, that one memorable sentence, never repealed, nor capable of repeal, from the famous Bull "Unam sanctam" promulgated by Pope Boniface VIII., November 18th, 1302, were kept in mind: 'We declare, affirm, define, and pronounce that IT IS ABSOLUTELY NECESSARY TO SALVATION THAT EVERY HUMAN CREATURE BE SUBJECT TO THE ROMAN PONTIFF.' (Capitals ours, quoted by Dr. Salmon, 'Infallibility of the Church,' p. 462.) No wonder that Rome maintains a doctrine which gives her, as she asserts, a supernatural ground for urging such a claim."

The price of the pamphlet is 1d., but for purposes of free distribution 100 copies will be supplied for 5s. (post free, 5s. 7d.).

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A NEW edition of "Evangelical Alliance—its Basis, History, and Aims," has just been published, and copies will be forwarded to any applicants who desire by their circulation to assist the formation of new Branches or the addition of new members.

The Earthquake in Italy.

Evangelical Alliance Sympathy with the Sufferers.

THE sorrows of Italy have called forth from our country widespread sympathy, in which our beloved King and all classes of his subjects have participated. At the moment of writing the Mansion House Fund for sufferers from the earthquake has exceeded £125,000, a practical token of British commiseration with Italy in her hour of need.

During the Week of Prayer, and, strangely enough, by the morning post of the day devoted to prayers for "Nations and their Rulers," a letter came to hand from Signor Arturo Muston, President of the Waldensian Church Missions in Italy, stating that the catastrophe at Messina included the destruction of the flourishing Mission Church, with consequent suffering to many Protestant Christians. An appeal from Signor Muston for a helping hand from the Evangelical Alliance was brought before the gathering assembled at the King's Hall, Holborn, calling forth earnest prayers, and a spontaneous collection amounting to £13 7s. 9d. The accompanying telegram of sympathy was also despatched from the meeting.

To His Majesty the King of Italy, Rome.

"The Evangelical Alliance, representing all Evangelical Churches in Great Britain, and now assembled for the Universal Week of Prayer, desires respectfully to convey to Your Majesty this expression of heartfelt sympathy with all sufferers from the recent overwhelming disaster in Italy, with the assurance of earnest remembrance in prayer before the God of Nations.

"Lord Kinnaird, Acting Vice-President.
"Henry Martyn Gooch, General Secretary.

"Alliance House, 7, Adam St., Strand, London, January 6th, 1909."

To the Rt. Hon. Lord Kinnaird.

"The King, my august Master, desires me to express to your Lordship his grateful feelings for the sincere sympathy of the Evangelical Alliance of Great Britain in the appalling Italian disaster.

"Ponzio Vaglia, the Minister of the King of Italy's Household."

January 9th, 1909.

The General Secretary again brought the subject forward at a large united gathering of the West Norwood Branch of the Alliance, a special collection amounting to £16 11s. 1d. These sums have formed the nucleus of an Alliance Fund for sufferers, the donations to which so far have amounted to about £125. The Editor of *The Record* kindly opened the colums of that newspaper for the receipt of donations, over £24 of the amount mentioned being contributed through this source.

Two separate drafts of £50 each have already been forwarded to Pastor Muston, and we hope shortly to send a third.

In the meantime the following letter has been received from Signor Muston :—

"Waldensian Missions in Italy,
"Rome, January 25th, 1909.

"My dear Mr. Gooch,—The appalling disaster in Southern Italy has been the means to make and to put in evidence the great bond of brotherhood in mankind, but more and better than that, it has revealed once more to the world that Christians are *unum corpus in Christo*. What a triumph of Evangelical Alliance principles this exhibition of universal sympathy with the sufferers! St. Paul's statement, 'Whether a member suffer, all the members suffer with it,' is again proved true. In our great sorrow it has been of much comfort to realise the deep sympathy of our brethren.

"I will not speak to you nor attempt a description of the awful catastrophe, but you will allow me to say something of the losses of our Mission.

"First, it will be right to remember that in Messina and Reggio, Calabria, there were at work only two missionary agencies, the Waldensian Church, which for many years laboured alone in those regions, and, later on, the American Baptist Mission (close communion).

"Our Waldensian Mission in Messina gave us much encouragement. We numbered 162 communicants, 40 catechumens, 60 children in the Sunday School, and a large number of adherents and sympathizers, so that, without exaggerating, we may reckon that 400 people were living under the blessed influence of the Gospel. Since 1873 a property was bought, and fitting premises were prepared for the evangelization work. Messina was a liberal town, so that our religious community gained the respect and the consideration of its inhabitants.

"The dreadful earthquake of December 28th in a few seconds destroyed and ruined everything. Two-thirds of our people perished under the ruins, including our young pastor, Signor Adolofo

Chauvie, his wife and child. The same happened of the British chaplain, his wife and child, the Rev. Huliatt.

"Those who escaped are scattered in various Sicilian towns and on the Continent, but some are wounded, disabled for life, and all are without raiment and shelter of their own, thrown in bitter misery. It is specially hard for old people, who were pretty well off, to have to begin life again in hardship and toil. Our orphanages at Vallenoria, the Boyce Memorial and the Gould Home in Rome, have opened their doors to the fatherless and motherless, and the same has been done by many other benevolent institutions of our country.

"After a fortnight's visit in the stricken district, during which I met most of our escaped brethren, I may witness that if the damage to the people and property is beyond description, this great trial has yielded its 'peaceable fruit of righteousness' for many souls. And now, to you and through you, to the many good friends of the Alliance, hearty thanks from the sufferers for your generous help.

"With brotherly regards, yours sincerely,

"ARTURO MUSTON."

Messina Earthquake Relief Fund. Contributions received up to January 31st.

	£	s.	d.
Collection at Week of Prayer, King's Hall	£13	7	9
West Norwood Branch—Collection at Week of Prayer, Meeting in Chatsworth Road Baptist Church ...	16	11	1
Arbuthnot, Mrs. ...	1	1	0
Reid, Mrs. E. M. ...	0	5	0
Irons, Mrs. G. D. ...	1	1	0
Brooksbank, B. H., Esq.	1	0	0
Guinness, Rev. Dr. H. Grattan	1	0	0
Maule, Mrs. A. M. ...	1	0	0
Oliver, Miss, & Friends	2	6	0
Hardy, Mrs. Thomas ...	0	5	0
Ward, Miss	0	5	0
Wood, W. Bond, Esq.	1	0	0
Olney, William, Esq., and Miss Olney ...	£3	0	0
Yarborough-Parker, Mrs.	1	1	0
Herring, Miss	1	1	0
Bowyer, Mrs.	2	0	0
Whittaker, Miss ...	2	0	0
Leicester—Collection at United Prayer Meeting	2	4	3
Skelton, Miss A. ...	5	0	0
Gregory, Rev. J. G. ...	2	0	0
Hoper, Mrs.	3	0	0
Stephens, The Misses ..	5	0	0
Washington, Rev. M. and Mrs.	2	2	0
Bacot, W. G., Esq. ...	0	10	0
Hornbuckle, Miss ...	3	0	0
Faithfull, Mrs.	5	0	0
Readers of *The Record*, per Editor (£18 13s. and £6 4s. 10d.) ...	£24	17	10
Owen, Rev. W. ...	1	1	0
Lloyd, Mrs. W. H. ...	1	0	0
Forrester-Hughes, E. ...	0	10	0
Leith, Rev. W. Forbes and Mrs.	2	2	0
Roberts, Thomas, Esq.	5	0	0
Perry, Miss E.	1	0	0
Harding, Mrs.	1	1	0
Lombe, Rev. E. ...	5	0	0
Robertson, Miss C. E.	5	0	0
Stevens, Mrs. F. A. ...	2	2	0
"S. F."	0	10	0
Bubb, Miss I.	0	5	0
Atkinson, Rev. W. Blake	0	5	0

Common Prayer.

THAT God will move the hearts of His servants so that the Fund for the new British Headquarters may quickly be completed. "Is anything too hard for the Lord?"

For Divine guidance in *all* matters concerning the new Headquarters and prospective Alliance work.

For our Nation; that intemperance, impurity, gambling, and other vices may be restrained.

That proposals to alter the Bill of Rights and Act of Settlement, the Royal Declaration and Coronation Oath, may be frustrated.

That peace may prevail among the Nations. For all Missionary Societies and their agents, especially those working in Eastern lands.

For a deep and increasing desire and the realization of a Spirit-given revival. "O that *Thou* wouldst rend the heavens, that Thou wouldst come down.'

For Mr. Kilburn, now in Russia, and for all Evangelists and Gospel work there.

For all Branches of the Evangelical Alliance; and that its Membership may be kept in the bonds of faith, hope, and love.

For a wider and truer observance of the Lord's Day.

Praise.

For the truly wonderful Week of Prayer *and its results*, known and unknown.

That so many blessings and liberties remain to us as a people and nation; and that there are still those who remain faithful to the Truth as it is in Jesus.

The Universal Week of Prayer.

JUDGING by the attendances at the King's Hall, Holborn, and by the tidings which are daily coming to hand from all parts of the world, this year's Week of Prayer—the sixty-second observance—has truly aroused unprecedented interest. Let those who may be sceptical as to the possibility of awakening in a great city such as London a marked sense of national responsibility to God read the sympathetic comments on London's "Prayer Week" contained in an article which appeared in the *Daily Mail*, an article quaint but striking, and which we are constrained to include in the present issue of EVANGELICAL CHRISTENDOM (see page 30).

Those who doubt the possibility or results of uniting the world in a common bond of praise and intercession as each new year opens will find in the reports which follow, selected from many, too numerous for publication, convincing testimony concerning loving unity, aspiration, purpose, prayer, and blessing by means of many and over a wide area.

Central London Meetings.

We are all accustomed to the home-like and cheerful surroundings of the King's Hall, which, since the demolition of Exeter Hall, has become truly an Alliance centre of Christian co-operation.

Good weather favoured this year's Week of Prayer, bringing together daily large numbers. On the first day the Throne Room was uncomfortably crowded, so that on succeeding days extra accommodation had to be provided. We can only give a very brief *résumé* of the daily proceedings, the same being taken from the excellent reports given in *The Christian* and *The Record*.

Monday, January 4th.

At the opening meeting on Monday the chair was taken by LORD KINNAIRD, and the attendance was very large and representative. Particular attention was directed to the need for thanksgiving and humiliation: thanksgiving for blessings of the past and for the faithfulness of God the Father; for the power of the Gospel of Christ; for the gift of the Holy Ghost; for the loyalty and love of many to the Holy Scriptures, and for the accumulating testimony to their accuracy; for a deep and increasing desire for a Spirit-given revival; and humiliation on account of materialism and worldliness in the Churches on account of a loosening hold on God in our religious life; on account of the comparative dearth of conversions; on account of the lack of zeal, low standards of holiness, want of love, and lapses from "the Faith." In his introductory address Lord Kinnaird referred with much feeling to the terrible disaster at Messina, and requested that during this week of intercession Italy should be specially remembered in the day of her calamity. He urged that we had much to thank God for in the matter of material mercies during the past year, but it was not right that we should forget those who were in circumstances of great trouble and dire distress. The special speaker selected for Monday's gathering was the Rev. ARCHIBALD G. BROWN, and he gave the searching address based on Daniel ix. which appears on page 19.

Tuesday, January 5th.

On Tuesday Mr. ALBERT A. HEAD presided, and it was encouraging to find again such a large number present. The topic for consideration was "The Church Universal: Prayer for the 'One Body' of which Christ is the Head."

After a period of praise and prayer Mr. Head read John xvii., and proceeded to give a few helpful thoughts suggested by this passage, pointing out the applicability of the wondrous prayer uttered by our Lord before He went to Gethsemane and Calvary, to the present time.

Prebendary WEBB-PEPLOE, the special speaker for the day, gave a remarkably helpful and inspiring address based upon the first chapter of St. Paul's Epistle to the Ephesians, dwelling particularly on verses 17, 21, and 22. He pointed out at the outset that this was the one Epistle to which we naturally turned in order to learn the mind of God concerning the Church. There they had the Church, the Body, and the Saints mentioned nine times, and if they took those three thoughts and put them together under the one heading of the Church they had a new idea of the C.B.S.—not the Confraternity of the Blessed Sacrament, but the Confraternity of the Blessed Saints. If they wanted to apprehend in any degree what was meant by the Church and its high dignity, they had to look back and see from whence it had sprung. At once they were driven to this thought, that it was entirely and absolutely due to God's own will, God's own purpose, God's own power, and God's own glory. The first chapter emphasized that idea in a wonderful way, and showed how God had always worked, and would always work, everything according to

His holy will and Divine purpose, and that everything was worked in and through His blessed Son. The love of God for man was a wonderful and incomprehensible matter. It was wonderful how God should have loved such creatures as we are, and should have sent His only Son to take the form of a menial pauper in human flesh that He might redeem us and save us from the power of Satan. In proceeding to deal briefly—for his time was limited—with the fact of the believer being filled with the fulness of God, the Prebendary said he could not do better than make his own the words of the late Dean Alford, to the effect that it did not imply the plenitude of the Godhead, but that we were filled in Him, by Him, with Him, and for Him up to the measure of our possibilities. Christ stood as the centre of the purposes of God, and we poor creatures were stationed down here to say, "Thy will, O God, be done." The idea of the Church as set forth in that Epistle took away all questions of division and bitterness. There must necessarily be differences in the matter of Church policy and government, but that did not separate those who were "all one in Christ Jesus." It only bound them more closely with cords of heavenly love round the Body as a whole. In closing Prebendary Webb-Peploe said it seemed a delightful thing to him that on occasions like that they could meet together and lay aside the necessary ecclesiastical distinctions, and realize what was meant by those beautiful words, "All One in Christ Jesus"; when they need not think of points of difference, but find points of resemblance. He thanked God for the Evangelical Alliance. He thanked God for gatherings such as they were having in connection with this Week of Prayer, and he hoped they would be led to realize more strongly what God had revealed to them in that Epistle as to His Divine purposes.

Wednesday, January 6th.

The subject for Wednesday's meeting was "Nations and their Rulers," the large gathering assembled keenly appreciating the need of prayer on behalf of not only our own nation, but of others. At the outset of the meeting prayer was asked on behalf of sufferers from the recent earthquake in Sicily, and by a unanimous vote it was agreed to send the following telegram of sympathy: "His Majesty the King of Italy,—The Evangelical Alliance, representing all Evangelical Churches in Great Britain, and now assembled for its Universal Week of Prayer, desires respectfully to convey to your Majesty this expression of heartfelt sympathy with all sufferers from the recent overwhelming disaster in Italy and the assurance of earnest remembrance in prayer before the God of nations.—LORD KINNAIRD, Acting Vice-President; HENRY MARTYN GOOCH, General Secretary, Alliance House, 7, Adam Street, Strand, London, January 6th, 1909." Telegrams were also despatched to various Branches of the Evangelical Alliance, all in session at the present time for the Universal Week of Prayer. These included one to Prince Oscar Bernadotte, who has just consented to become President of the new Swedish Branch of the Alliance; another to Baron Nicolay, President of the Russian Evangelical Alliance; and the following to Baron de Neufville, President of the United German Branches: "Please convey to Christians assembled Alliance in Frankfort and to other Branches in Germany warm greetings from members and friends Evangelical Alliance now assembled Universal Week of Prayer, London Meetings. May peace and prosperity prevail, with the blessing of God the Father, Son, and Holy Ghost upon both Nations, now and always." Sir ANDREW WINGATE, who presided over this inspiring gathering, closed the proceedings with earnest prayer on behalf of India and other countries, including China.

Thursday, January 7th.

"Foreign Missions" occupied the thoughts of the assembly on Thursday. Captain F. L. TOTTENHAM, presiding, asked that first of all praise should be offered because the Gospel has proved its adaptation to every race. Colonel F. ROBERTS, who led the opening supplications, voiced the thanksgiving of all for the marvellous changes taking place in the near and far East, an increase of open doors for the Gospel in Persia, Korea, and elsewhere.

The address of Rev. F. B. MEYER was a searching and timely appeal to the Christian Church in view of the unparalleled opportunity in almost every mission field. In lucid and impressive terms Mr. Meyer unfolded the profound meaning of the principle of election, fundamental to the understanding of God's dealing with creation and with His Church. God dowers special souls, special people with abundant heritage of blessing, not to be enjoyed as personal possessions only, but to be held as a trust for others. Citing some examples of the working of the fundamental law of election, Mr. Meyer reverted to the call of Abraham, to whom God said: "I will bless thee, and make thy name great; and thou shalt be a blessing, and in thee shall all families of the earth be blessed." So from the very first the election that settled upon Abraham as its depository was with reference to the great families of men over whom the heart of God was yearning with infinite compassion. Blessing is always bestowed to be dis-

ԱՒԵՏԱՐԱՆԱԿԱՆ ԵԿԵՂԵՑԻ

ՏԱՐԵԳԼԽԻ ՄԻՈՒԹԵԱՆԱԿԱՆ ԱՂՕԹՔԻ ԵՕԹՆԵԱԿ

(Ծանուցք 3—9 (Նոր Ս.)

1909

"Ամէն ոմանց, որոնք ասէին ասել մեր Տէր Յիսուս Քրիստոսի անունը կը կոչեն, թո-
ղեցէք զանոնք մեզմէ."

Սիրելի ներկայք, Ինչուան այն թի Մարդիկն, որ Մեկի հոգւոյն միջոցն է.
Ահա գարձեալ կ'ունենք տարի մը և Նոր տարի մը, և մենք նորէն կը հրաւիրենք ձեզ
աղօթքի.

Ձեր հոգեւոր կը հրաւիրենք ձեզ 1909 թ. սիրոյ տարուոյն յարմիրը (Ծանվ. 3—9) նուի-
րել միասին, գոյնակցական, որոշ, հաստատուն և ամենայնիւ մի աղօթքի մեր Տիրոջը մեծագո-
նեղ. անոնց հետ որոնք կը ճանչնան զՔեզ որ կը լսե և կը պատասխանէ.

Ի՞նչպէսինք ձեզի, ուր որ այս հրաւէրը կը հասնի. Լանայ և. եթէ հարցը պահանջել.
զՀոգեւորութիւնները ոչ միայն այն տարը նպաստեցին հասնիլ որ միանգամայն ոչինչ տա-
ղին գարձնասին է. Ի՞նչպէսինք ձեզի նեղիսայ գանուիլ, եթէ որ կարող ևք. մասնաւոր նպա-
տակս գումարուած ժողովներու, բաց թ Ցաւոնց նիներգնչուն կանոնաւոր երկրպագութեան
ժամանակներէն. Ի՞նչպէսինք որ ձեզմէ խորհրդանիշը անհատ իր կարգութեան շարքով այդ
ժողովները ընել իրարու հոգեւոր տար, այս առիթնպաստելով հաւատքի, յուսոյ և սիրոյ իր
յանդգնամտութեանը, պարարտանալով իր սիրան և միտքը. իր խանդաղ ոգով և բարեպաշ-
տական երկիւղածութեան, առատանալ մեծութեան և ապրիլ ամբողջ ծանրագոյն առաջ իր գրա-
գուսիլ՝ նիներգնուն ներկայ. և ապիսարկի կարողութիւններուն անոգին ունչին, մեր Հոր.
փրկչին և Ուրբաթագրչին. ճշմարտութեան և շնորհաց մի Ցաւոնոյն, իրաւանութեան, սիրոյ,
յանդգնամտ և ամենանվիրող զգաստութեան.

Ուրեմն, եղբարներ, ապրեցնենք. Թող Ազգիդ տան նորմնանութը, որ գեղաց է սիրոյ ա-
զգիդ ներանցի մը տարուան մէջ. գարձանուի ամիսներին մեր Ցաւոնոյն և անոր գարձին,
տան ապահովութեան թե ան ի՞նչնդրուն և ի՞նչ սիրոյ.

Ձեր. Սիրելի եղբարդ. Մեր Ցերոյ Ցիսուս Քրիստոսի սիրով.

(Քարտուղարութենէ զանազան երկիրներու Ցանս. Գարտուղիներ)

ԸՆԴՀԱՆՈՒՐ ԵՒ ՄԻԱԲԱՆԱԿԱՆ

ԱՂՕԹՔ ՀԱՄԱՐ ԹԱԼԵՂՈՒԹԵԱՆ ՆՈՅՆԻՐ

ԿԻՐԱԿ. Ցունվ. 3ն Փետ. ՇԱԲԱԹ. Ցունվ. 9. 1909

ԿԻՐԱԿ. Ծանվ. 3. ՓԱՐՈՀԱՅՈՒԹԻՆ ԵՎ ՀՈՎՈՒԹԵԱՆՆԵՐ.

"Ահա ամէն բաները նոր կ'ընեմ." Յայտ. ԻԱ. 5. "Յիսուսի՝ որ նոր ուխտին միջնորդն է." Եբր. Թ. 24. "Եթէ մէկը Քրիստոսի մէջ է, անիկա նոր ստեղծուածն մը է." Բ Կոր. Ե. 17.
"Նոր պատուիրան մը կու տամ ձեզի որ մէկդմէկ սիրեք." Յովհ. ԺԳ. 34.
"Նոր երկինքի ու նոր երկրի մը կը սպասենք." Բ Պետ. Գ. 13.
"Նոր երգ կ'երգէին." Յայտ. ԺԴ. 3.
"Այս բաներուն վերաբերեալ ասածը կ'ըսե. Այս՝ շատով կու գամ ես." Յայտ. ԻԲ. 20.

ԵՐԿՈՒՇԱԲԹԻ. Ցունվ. 4. ՇՆՈՐՀԱԿԱԼՈՒԹԻՒՆ ԵՎ ՊԱՏԱՐԱԳՈՒԹԵԱՆ.

Ընդհանրապէս անդամներուն օրհնութիւններուն և Հոր Աստուծոյ հաստատութեան հա-
մար. Քրիստոսի Աւետարանին ընդարձակման համար. Ցարդ Հոգւոյն ընարհրդին համար. Շա-
ռաջիկայ Ցարդ Գիրքերուն հնարանդութեան և անոնց հանգիստ տիրոյն համար. և անոնց հրդեր-
ութեան նիներգնուն ապրած գեղեցիկ վերաբերանց համար. Հոգիին ապրած ապրիմութեան
խոր և անկեղծ փափաքին համար.

Խնդրանքներուն մէջ գգուշութիւն անելու նիրաստարութեան և ուշադ-
հասկցութեան համար. Ցարդ կրնայ ինքնին մէջ Աստուծոյ վրայ վստահութեան թաղ-
նալու համար. Դարձեալ բարեպաշտական ասիսաբիս ընելու համար. Նախանձաս-
թեան պակասին, պրութեան ցած շարժումներուն, սիրոյ նուազութեան և հաստատ
անկման համար.

Ցոյժ Գնուն ընթերցումներ. — Բ Օր. Ը, Ցոշ. ԺԳ., Գան. Թ. 3—19, Յայտ. Բ. 1—9.

FIRST PAGE OF THE WEEK OF PRAYER PROGRAMME IN ARMENIAN.

tributed. The solemn fact was pressed home that the Jews failed God as the depositories of the Gospel; the Early Church also failed. Now, God has chosen the Anglo-Saxon race to disseminate the Gospel. It becomes a question whether or not this race is going to fail Him now. For long years God has given us material prosperity almost unexampled in the history of mankind, spiritual freedom has been enjoyed, the blessings of His own day, the joy of Christian homes, and other favours. But He will sweep our country bare of all prosperity, as He has swept other countries bare, unless we rise to His high ideal and scatter the Gospel with which we have been entrusted.

Friday, January 8th.

Mr. W. H. SEAGRAM occupied the chair, attention being directed to the subject of families, educational establishments, and the young. At the outset praise was offered for godly parents, Sunday-school teachers, and others who, by tuition and example, are being used of God to lead the young of our land to a saving knowledge of the Lord. At the same time it was felt that there is urgent need for consecrated Sunday-school teachers to be multiplied and be led to more earnestly and prayerfully aim at definite conversion to God, for spiritual influences to permeate all universities and centres of education, and for the blessing of the Most High to rest upon all organizations working for the spiritual welfare of young people and children.

There were numbers of parents present in the meeting who remembered before the Lord their sons and daughters, as well as the families of others, and many of the petitions represented the deep heart-yearnings of anxious fathers and mothers. Distractions and temptations increase, the young are tempted to leave the path in which their parents have walked, and to cease following the highest of ideals—the life of Jesus Christ.

Rev. HARRINGTON C. LEES was the speaker. His words will long remain in the hearts and minds of the parents who listened to his lucid unfolding of 2 Kings iv. 35: "The child opened his eyes." Fathers were counselled to be much in the company of their children, and mothers were reminded of some of their holy privileges regarding their little ones at home and out in the world. Parents who leave their children to tutor or servant lose one of the priceless treasures the Lord has bestowed.

In many parts of the Metropolis the meetings were continued on Saturday, when the hearts of large companies of praying people were lifted up on behalf of all home missions (their works and workers), for medical men, for all who minister to the sick and dying, for all evangelists and their services, for the speedy return of the Jews to their own land, and for their conversion as a nation, as well as for all workers in Jewish missions.

Well-attended gatherings were also held daily during the Week of Prayer at 186, Aldersgate Street; both the West End and the City being thus represented at the Throne of Grace.

Provincial Reports.

From the large number received we take the following, which are of striking interest.

Basingstoke—

"I am happy to say that the meetings have been largely attended, and that all through they have been characterised by a fine devotional spirit. This opportunity for united prayer has been greatly appreciated."—W. S. T.

Boston—

"There were larger congregations gathering than in former years, and the meetings throughout were characterised by a fervour of spirituality and a catholicity of outlook which was decidedly encouraging to the promoters."—F. J. W.

Bournemouth—

"We had very good meetings in connection with the Week of Universal Prayer. The attendances were good, and there was a marked spirit of unity throughout."—H. M. B.

Bristol—

"Our meetings were much better attended this year, and they were very happy gatherings."—N. S.

Christchurch—

"United meetings in this town for the *first* time, and our gatherings together have, day by day during the past week, been most encouraging. A large number attended each day, and a real spirit of earnestness and unity prevailed."—B. M. W.

Dorchester—

"We have had a memorable time and a gathering together of the Lord's people that have not met for many a day joining their prayers and praises in 'one accord.' May the Lord grant that it may not stop here, but tend to prove that there must be a united front of God's children to stem the tide of evil and win the unregenerate for Christ and His coming glory."—A. D. J.

Eastbourne—

"The meetings this year were better than last, the hall being nearly full each day. There was an excellent spirit of prayer, and Churchmen and Nonconformists appeared to be in greater unity and fellowship than on former occasions. Great harmony and good feeling prevailed throughout the meetings."—C. C. C.

Folkestone—

"The meetings were well attended from first to last, and a fine spirit of brotherly love pervaded the gatherings."—A. W.

Harrogate—

"Regarding the Week of Prayer, we never had better meetings. They were well attended, and a delightful spirit of fellowship and unity pervaded every meeting."—R. T.

Hoddesdon—

"Meetings for united prayer were held in the Coffee Tavern Hall, and were well attended throughout. At one meeting the hall was crowded, and several persons were unable to find even standing room. Unity and earnestness were special characteristics, and a request was made and acceded to that a united prayer meeting should be held once a month throughout the year."—P. E. S. H.

Langholm, N.B.—

"The meetings were very well attended, and such a beautiful spirit was manifested in the remarks made by the ministers who presided and in the prayers that were offered. There was manifested a real union and communion of different bodies, 'all one in Christ Jesus,' which was delightful to see. I hope that one outcome of these meetings will be a united prayer meeting once a month, if not once a week."—D. A. M.

Llanfyllin—

"The services were well attended, and the Spirit of the Lord made warm and glad the hearts and souls of the worshippers. Old and young took part voluntarily in the prayers, and all gave evidence that the subject specified had been read and thought of."—J. P. W.

Minehead—

"The meetings were held in three churches alternately, and there were excellent attendances. This year we all noticed the marked spirit of prayer and power resting on believers—a great change from last year, for which we thank God."—J. G. C. I.

Newcastle-on-Tyne—

"Never before in the history of this ancient northern city have there been held such happy, holy, and blessed gatherings in connection with the annual Universal Week of Prayer as those just completed. Throughout all the meetings a most peaceful sense of God's presence was experienced, and there was much hearty fellowship, so that it might truly be said that 'We were all one in Christ Jesus.'"—W. D. F.

Norwich—

"The meetings in Norwich this year were of a most helpful and encouraging nature. On three mornings every seat was occupied, and on two occasions many had to remain standing at the door. Not for many years has the grace of supplication been so freely outpoured, and those who were present felt that it was a glorious beginning of the new year and an augury of greater blessings yet to be vouchsafed. The representative character of the meetings was a matter for great rejoicing. It was in a very real sense a week of united prayer, and will linger in our memory for many days to come. The best of all was, God was with us."—J. J. B.

Paignton—

"I am glad to inform you that the Local Committee have felt the greatest satisfaction with this year's meetings. The attendances have been very good, the free prayer and spiritual tone being in advance of previous years."—G. P.

Pendeen.

"We had very good meetings. Prayers were hearty and numerous, and the Cornish enthusiasm was aroused. The spirit of unity prevailed throughout. This is the fourth year we have had these *united meetings*, and I, with others, am pleased to say there is a more united Christian feeling in the parish since they began. Many of those who took part expressed their thanks to God for this Week of Prayer, showing how much they appreciated it."—B. L.

Plymouth—

"Noonday meetings were held each day from January 4th to 9th at the Y.W.C.A. Rooms. The meetings were well attended, and an earnest spirit of prayer and praise prevailed. The Rev. A. Robinson struck a helpful keynote on Monday when he stated that the spirit of praise created the attitude of humility. We wanted more of the thanking element in our lives. It was still too true that to ten prayers there was only one returning to praise. Rev. J. W. Sturdy, B.A., made an excellent chairman.

"On Tuesday Rev. J. Willis Britten presided, and Mr. Reynolds Fox delivered a forcible address in appealing for more unity in the Church. True Church teachings must centre around Christ.

"Colonel Phillips presided on Wednesday, and out of his personal experience urged all to pray earnestly for the avoidance of war. He protested against a man who denied the Word being a ruler in a Christian country. Rev. S. G. Jenkins gave a helpful address on Christ as the Son of Man.

"The Missionary Prayer Meeting on Thursday was presided over by Rev. Rhys Harris, who said that we were living in a day of experiments, but had behind us the justification of history in regard to foreign missions. Mr. Chas. King, the local Hon. Treasurer of the C.M.S., gave a splendid address, setting forth some of the great possibilities of the foreign field as an incentive to earnest supplication.

"On Friday Rev. V. J. Letherdale presided, and briefly introduced the subject. Mr. Walter Stoneman gave a stirring address on the needs of the young and the opportunities they with their unformed characters presented. He begged

Sunday-school teachers to prize the weekly hour with the children as absolutely invaluable.

"The closing meeting on Saturday was very helpful. Rev. A. Hancock presided, and Rev. G. B. Berry gave an appropriate address.

"Throughout the Week a true spirit of prayer was manifestly present, and who shall measure the blessings that will follow? 'With one accord in one place' was practically demonstrated, and we can only feel sorry that *all* our brethren do not yet see their way clear to join us."—A. F. S.

Pokesdown—

"I am glad to report that the meetings were better attended this year than last, and the prayers were directed to the appointed objects with greater thoroughness. We seemed to feel the Divine Presence greatly at times. The attendance was, I should say, at least double that of last year."—W. H. P.

Southfields—

"As the first effort of the kind in this district the meetings have been very encouraging, especially because the spirit of grace and supplication rested upon them."—J. A. B. C.

Upper Norwood—

"The meetings were well attended. The addresses given each evening were excellent and appropriate. The fervour and directness of the prayers and the large number who took audible part in them was most gratifying, and I think the Week of Prayer this year was the best and most encouraging we have had."—E. D.

Wellington (Salop)—

"I am pleased to say that the meetings were, we believe, in every sense, a thorough success, and we have every reason to thank God and take courage when we witness such a unity of the Churches and ministers of our town."—J. C.

West Kirby—

"There has been a growing spirit of prayer amongst God's people in West Kirby for some time. It has been laid upon the hearts of some to pray daily for a revival in the place. Many hearts, therefore, received the proposal for united meetings during the Universal Week of Prayer with hopefulness. The ministers and leaders readily promised their help and support. These gatherings have greatly encouraged God's people. May there continue to be such humbling of spirit that there may be enlightenment as to His purpose and endowment for His service."—J. M. K.

West Norwood—

"Splendid gatherings; hearty unity; plenty of logical and prevailing prayer, keeping to the world topics. A thankoffering of £2, balance from collections. An average attendance of at least 450."—H. M. G.

Weston-super-Mare—

"The meetings were among the best ever held. The addresses were earnest and to the point, and many prayers bearing upon the special subjects were offered."—W. H. F.

Wimbledon—

"We have had five most successful and encouraging meetings. Small and large halls have been crowded to the doors each day. The ministers and people of all evangelical denominations have met together in a delightful spirit of unity, and a most earnest spirit of supplication has prevailed."—J. L. F.

Worksop—

"Each meeting has been well attended, and the power of the Holy Spirit was present. This 1909 Week of Prayer has been the best for many years."—G. W. B.

Worthing—

"The attendances at the united prayer meetings this year have been larger than those of last year. We are thankful to be able to say that the spirit of prayer was poured out upon those who gathered together, and the words of those who addressed the meetings were wise and helpful."—J. M.

The Week of Prayer Abroad.

OUR readers will have to wait until the next issue for reports of the Week of Prayer from more distant centres. We are enabled, however, to give a number of intensely interesting letters received from foreign centres nearer home. The Week has been very widely observed, with blessed results.

In Germany.

Mr. Chas. de Neufville, President of the German Branches, writes:—

"In Frankfort we had *each day* our afternoon prayer meeting in the French Reformed Church from 5 to 6, attended by about 120 persons, when we had always two short addresses of about ten minutes each by preachers of seven different denominations. We took special pains to leave much time for prayers, and at least ten persons of the audience offered fervent prayers. In the evening we had again, each day, at thirteen different places, prayer meetings, and it was especially encouraging this year that several of the Lutheran pastors participated.

"Some of the evening meetings were attended by nearly 200 persons, and we all were under the

impression that we had a real blessed time, and experienced the Unity of the Spirit. The meetings were closed by a service at Christ Church on Sunday, the 10th, when about 400 persons of at least six different denominations participated at the Lord's Supper.

"From Barmen there came a very favourable report, as the children of God for the first time united in prayer *each day* in six different places, and they gathered from six denominations. The attenders yielded themselves entirely to the influence and power of the Holy Ghost, and there was great joy that those who usually worship in different places could be one heart and one soul during the Week of Prayer, offering their prayers in unity.

"From Magdeburg Count Bylandt-Rheydt reports to me that the assembled Christians were much encouraged by the telegram and the sincere wishes from London, which I had at once communicated to them, as I did to the other cities. They had well-attended meetings, and the Count stated expressly that they all are very grateful for having the Week of Prayer. In former years they gathered from different denominations in one place, but this year they preferred to have the meetings in their own places of worship, on account of some dissensions between the Baptist and the 'Evangel-Gemeinschaft' minister. He hopes that ere long peace and concord will reign again."

From Hamburg the Rev. J. C. Aston writes :—

"The Week of Prayer has been observed in Hamburg this year as usual, or nearly as usual. The general meetings were held on Monday, Tuesday, Friday, and Saturday in different churches, on Monday in a Methodist church, on Tuesday in a Baptist church, on Friday in a Presbyterian church, and on Saturday in a church of the Evangelical Society. On the other evenings each congregation in connection with the Evangelical Alliance held meetings in its own church. Also some congregations not connected with the Alliance held meetings of their own every evening, conducting them according to the programme of the Alliance.

"Yesterday evening about 500 Alliance friends took tea together in the large hall of the Y.M.C.A., where addresses calculated to further the interests of the Alliance were delivered, and brotherly love was promoted among the members of the different denominations represented. On that occasion the greetings of the London Committee were conveyed to the meeting. The work goes on."

J. C. ASTON.

In France—

Our revered friend Pastor Appia writes :—

"I know you wish to have a short report of the way in which the Week of Prayer has been conducted, and an account of the blessings we have received or may expect from these meetings.

"I enclose the very simple form in which we have invited our Christian brethren of Paris to the series of meetings we convened, or rather advertised, having made the experience that the local gatherings are generally better attended than the universal.

"I think the best attended meeting has been the regular Wednesday meeting in the Paris Mission House, 102, Boulevard Arago, our mission work being in itself a kind of proclamation of the value of Evangelical Alliance principles and uniting more or less all Christian Evangelical denominations of our city.

"We had this year a special reason for blessing the Lord for the prosperity of our Basuto Mission, and for the visible help of His grace in the celebration of the Jubilee of seventy-five years.

"The very nice photograph which was circulated in the last number of the *Journal de Missions Evangéliques* shows the harmony of French evangelical work and British Governmental protection, the Governor of the Province, Mr. Slowley, being seated in the very centre of the large assembly of delegates to the Jubilee celebration.

"This is a proof that, in this respect, the *entente cordiale* has not been and is not only a formula of momentary good understanding; as the seventy-five years' activity of French missionary work and English protection has found its true symbol and expression in the fact of the union of French and English flags in every conspicuous place of the immense meetings of the Basuto Christian organizations, or rather of the little Basuto nation. The following figures have their true eloquence :—

"The Parisian Committee spend every year for this Mission 107,000 francs; the indigenous native population, 130,000 francs; and the English Protestants, in form of grants in aid, subsidies, &c., 195,000 francs. Total, 432,000 francs.

"The work of righteousness is in this way advanced and maintained *in peace* and good understanding.

"For the special meeting of the Evangelical Alliance, on Monday, January 4th, at Chapelle Malesherbes, the Wesleyan Methodist pastor, Foulquier, read a most encouraging letter just received from *a member of the congregation, who after three years had finally found saving faith, peace, and joy in the grace and forgiveness of our Lord Jesus Christ.*

"The 'perseverance in good work' is not the only feature of these gatherings, which your activity contributes to maintain throughout the world, but there is the affirmation of the unity of our Lord's body and people, unity which the Lord Jesus made the special subject of His prayer before His sacrifice.

"May He who is source of all true strength maintain and bless your work, for His glory and the joy of His people. In Christian fellowship,

"G. APPIA, *Pastor.*"

In Holland—

Mr. A. H. Brandt, President of the Dutch Branch, kindly writes:—

"With sincere gratitude I have to mention the Week of Prayer has been observed in Holland, with great interest and blessing in many places.

"Two items may be stated, with thanks to God, who has blessed the work of the re-constituted Branch of the Evangelical Alliance in our midst.

"First, that the number of the congregations where the Week of Prayer has been held for the first time is increasing, and

"Second, that in many places remarkable interest more intense than hitherto has been shown.

"Whilst we state these hopeful signs with a thankful heart, we add the desire and prayer that people may awake in many more parishes throughout Holland to the establishing of this glorious Week of Prayer in the beginning of the year, and that where it was once observed, but has fallen into disuse, it may begin afresh. Never, no, never, can the Church live without united and continuous prayer, bringing before the throne of God the same interests in one Spirit and one Faith.

"How important, besides, is the fact that in the Week of Prayer, by short introductory addresses by those who conduct the meetings, different interests of God's kingdom are brought before the devoted attention of the assembly, interests which ordinarily do not come to the front so conspicuously.

"Thanks to the wider spreading of the programme this year, the desire of praying was intensified as well in towns as in villages.

"In these days of abounding, practical work, some do not seem to realise the highly spiritual intention of the Evangelical Alliance: the preservation, promulgation, and proclamation of the oneness of believers, without interfering with the individual Church life and organization.

"With heartfelt Christian greeting,

"A. H. BRANDT."

In Spain—

"Last Sunday I listened to a sermon preached to one of the largest Protestant congregations in Spain. Recounting some of the special blessings that during the few days of the new year had already been enjoyed by the Evangelical Christians in Spain, the preacher mentioned as of peculiar interest the Week of Prayer, in which we were permitted to take part with our brethren in faith all over the world. As usual in Madrid, the three principal congregations held meetings by turns throughout the week in their respective places of worship. No thoughtful person attending these meetings could fail to be impressed with the essential unity in thought, teaching and experience of each and every one of the various persons who took part in these meetings. In the larger cities where different denominations are found, there are 'union meetings,' but it is a touching thought, and a beautiful illustration of the Evangelical Alliance idea, that in many places where there is but one group of Protestant Christians, these also have held meetings by themselves all through the week, so being in spiritual concert with the world-wide movement, and putting themselves in the way of receiving the rich blessings promised to those who dwell together in the unity of the spirit."—W. H. G.

Agra (India)—

"This year we held the meetings in the school house, which made them less formal. At first the attendance was not very good nor the interest marked, but as the Week advanced men who do not often come to prayer meetings were found on their knees leading in prayer to God for blessing on His work. Some of the addresses by Indian brothers were very searching and practical. On Sunday, January 10th, the congregation was much larger than usual, the increase being chiefly that of men. One cannot but trace this increase to the earnest and faithful prayer of the preceding week." —W. K. T.

Alert Bay (British Columbia).

"Again we have felt the privilege of uniting with the 'One Body' during the Week of Prayer. For five evenings we met, and many prayers were offered in English and Indian, and we all felt it good to be there, because the Lord made His presence felt. Our thanks are due to the Evangelical Alliance for giving us such a chance." —A. J. H.

Alexandria (Egypt)—

"As last year, so this year also. We had a blessed time during the Universal Week of Prayer. I beg to enclose a copy of the Armenian translation of the Alliance invitation."—C. S. D.

Algiers.

"I have much pleasure in forwarding you a brief account of the Week of Prayer adopted for the first time, I presume, in Algiers. Invitations were scattered abroad, and our Gospel was put at the disposal of all branches of the Church, who heartily responded. Missionaries of various societies, the representatives of the British and Foreign Bible Society, evangelists, colporteurs, and others were found among the intercessors, and from the outset God granted a very earnest spirit of prayer, mingled with praise. The subjects suggested were translated into French and Spanish, so that the various petitions ascended to God in three languages. I feel safe in saying that all who were privileged to attend the meetings were brought very near to God, and were animated with a holy zeal to be spent more and more in the blessed service of the Master. We feel assured that the whole world will be better for the Universal Week of Prayer.' —J. H.

EVANGELICAL CHRISTENDOM.

Aneby (Sweden)—

"'The best Prayer Week I ever took part in,' so said one when our last prayer meeting was finished. Every evening we have been assembled in a large mission hall, and not a few of both young and old have been very interested in the prayer meetings. From four to six persons have been standing at every meeting to pray earnestly and fervently. We have felt the power of the Holy Spirit, having a sure hope of a deep revival. We have already got the beginning thereof."—D. A. A.

Aroloya (Lagos, West Africa)—

"This Week of Prayer is always a great event for our people here at Abeokuta, and this year I was able to take part in conducting part of the services at Abeokuta in addition to those held here, and I can testify to the earnestness with which the services were attended the whole week. Prayers were also offered on behalf of the Alliance."—A. W. H.

Assouan (Egypt)—

"Many in my church communicated in prayer, and we are hoping that God the Almighty will accept these prayers and make this year a year of blessing and glorifying of His name and the extension of His kingdom."—M. H.

Chefoo (China).

"The whole week of meetings was a time of definite help and blessing as we drew near to our Heavenly Father. I conducted a meeting every morning with our Chinese brothers and sisters, and the spirit of earnest prayer was daily manifested in our midst."—A. H. F.

Dago (Russia)—

"We have held the Prayer Week, and everybody was very glad to partake. The Church members were quickened in those meetings and stirred up to pray. We will be glad to partake every year if you will send us the programmes."—P. M.

Janina (Turkey)—

"Here in the East this Week of Prayer is looked forward to with great interest and expectation. This year we have had meetings full of interest and enthusiasm, frequented by almost all the members. We pray that God may bless the work of the Evangelical Alliance richly during the present year."—P. G. L.

Jehol (China).

"The Week of Prayer has been observed here in this city for the first time. A dozen or so came together daily, when we in common with our many brethren in other lands earnestly besought God for the subjects specified. Considering the infancy of the Church in this place, what was most needful was present, a quiet earnestness and a broadening sympathy."—R. M. McA.

Jodhpur (India)—

"It has again been our privilege to arrange meetings in connection with the Week of Prayer. It has been a time of much spiritual blessing, and we highly appreciate the opportunity of uniting in the universal appeal at the Throne of Grace."—J. S.

Kasauli (India)—

"Once again our little Christian community has had the joy of linking itself with evangelical Christendom in prayer and praise. Our workers and people are scattered over a wide area, and some of them can seldom enjoy 'the fellowship of kindred minds,' for their positions are so isolated. With the spirit of preparation by prayer and with eager expecting our people assembled at Kalka. We all appreciated the solemn season suggested to us by the Evangelical Alliance. It is doing a glorious work in welding the scattered units and hosts of the Lord's people into one. We wish the Alliance a glorious year of peace and victory."—C. H. W.

Kortcha (Albania)—

"We have had a very profitable Week of Prayer. We greatly need prayer ourselves, but found great joy in uniting our petitions with so many others for the world's needs as represented in different countries and in different lines of work."—P. B. K.

Mardin (Turkey)—

"We have just closed one of the best series of prayer meetings which we have enjoyed for a long time in Mardin. Several things this year conspired to a most successful observance of the Week. We held a Week of Prayer just before the appointed Week by way of preparation. We had a *sunrise* meeting each day, and another meeting each afternoon an hour and a half before sunset. All the meetings were well attended to the close, and the interest was cumulative. Yesterday (the Sabbath after the Week) the church appropriately closed the series of meetings with the celebration of the Lord's Supper."—A. N. A.

Quetta (India)—

"We observed the prayer meetings in our church, and although the attendance was small, owing to the weather, we felt it good to unite with God's people throughout the world. The Week of Prayer is of great value, as it gives to our native pastors a wider outlook, and it leads them to pray for all mankind. For English people meetings were held daily in the Presbyterian Church."—A. E. B.

Sironcha (Italy)—

"More than a hundred of our native Christians—preachers, colporteurs, Bible women, schoolmasters, and mistresses—met together to pray with those all over the world. This is a great privilege and a great blessing, and we are very thankful for the programme. Although away in these jungles, we take great interest in your work and look for EVANGELICAL CHRISTENDOM."—B. L.

Evangelical Alliance
New British Headquarters.
Minimum sum required £20,000.

DEAR SIR (or MADAM),

In view of the fact that in March, 1910, we have to give up possession of the present home of the Evangelical Alliance, it now becomes necessary for us to appeal to Members and Subscribers, and Christians generally, for Contributions to the Special Fund for the new British Headquarters—an Alliance House designed as a centre of Christian Union and fellowship, the need for which has been felt and is greatly emphasized at the present time.

A freehold plot of land in the heart of London has been offered to the Council. This piece of land would enable the erection of a permanent Alliance House, including, in addition to Offices, Reading and Writing Rooms, a large Salon available for special meetings, and an extra room, or rooms, for the use of Lady Members, &c.

Such premises will do more than anything else to enlarge the scope of the Alliance. The sum of £20,000 is necessary, and will enable the Council to purchase the land referred to, or a similar piece, and to proceed at once with the erection of the new Alliance House having the aforementioned accommodation.

During the past four years the work of the Evangelical Alliance has witnessed extraordinary growth, and it is evident to the Council that, under God's hand, it is moving forward to fill an important place in the spiritual programme of our own and other nations. This issue is in the hands of its Members and Subscribers, each of whom, we believe, will be ready to make a sacrifice in order generously to help in providing in the heart of the Metropolis of the world a building which shall stand as a testimony to principles of Christian Union held in common by Evangelical Christians, both of the Established and Free Churches—principles which, during the past sixty-three years of Alliance history, have given rise to various movements benefiting mankind to-day in many parts of the world.

The Council have received a few preliminary promises and donations, a list of which is appended. Will you kindly let us know as quickly as possible the amount of your promise or donation, so that it may be added to the list to be published in the next issue of our Magazine, "Evangelical Christendom"? We venture very earnestly to commend this appeal to your special consideration.

Cheques should be crossed "New Alliance House Fund—Barclay & Co., 1, Pall Mall East, S.W." and may be made payable to the order of "The General Secretary, Evangelical Alliance."

Signed on behalf of the Council by

POLWARTH, *President.*
KINNAIRD, *Acting Vice-President.*
HANDLEY DUNELM.
A. WINGATE, K.C.I.E.
W. H. SEAGRAM, *Hon. Treasurer.*
H. W. WEBB-PEPLOE,
DAVID MACEWAN, } *Hon. Secretaries.*
JOHN WOOD,
HENRY MARTYN GOOCH, *General Secretary.*

New British Headquarters Fund.—*Preliminary List of Donations.*

	£	s.	d.
*Cory, John, Esq.	1000	0	0
Kinnaird, The Right Hon. Lord	500	0	0
Walker, Mr. and Mrs. Chas. Hay	500	0	0
Miller, Alex., Esq.	250	0	0
Bevan, F. A., Esq.	200	0	0
Mills, J. T., Esq.	200	0	0
Armitstead, The Right Hon. Lord	100	0	0
Bloomer, Thos., Esq.	100	0	0
Clark, J. Stewart, Esq.	100	0	0
Dawson, Capt. W. H.	100	0	0
Wellby, D., Esq., The late	100	0	0
Fremlin Bros., Messrs.	100	0	0
MacEwan, Rev. David and Mrs. Fraser	100	0	0
Seagram, W. H., Esq.	100	0	0
Gardner, Jos., Esq.	100	0	0
Lieven, H.H. Prince Anatol	60	0	0
Campbell, Sir Archibald, of Succoth	50	0	0
Coats, Sir Jas., Bart.	50	0	0
Elout, Miss	50	0	0
Hunter, G. B., Esq.	50	0	0
Harland, Lady	50	0	0
Hurnard, S. F., Esq.	50	0	0
Cory, R., Esq.	50	0	0
Fremlin, R. J., Esq.	25	0	0
Boardman, C., Esq.	25	0	0
Bonke, A., Esq.	25	0	0
Pullar, Jas., Esq.	25	0	0
Fox, Rev. Preb. H. E.	20	0	0
Walser, Emil, Esq.	20	0	0
Wakefield, Mrs. Henry	20	0	0
Black, Miss	20	0	0
Backhouse, A., Esq.	20	0	0
Hingston, Dr. C. A.	20	0	0
Clarke, Jas., Esq.	20	0	0
Hoyle, Isaac, Esq.	20	0	0
Wood, John, Esq.	10	10	0
Gooch, Rev. W. Fuller	10	10	0
Gooch, Henry Martyn, Esq.	10	10	0
Rodgers, S. W., Esq.	10	10	0
Barbour, G., Esq.	10	10	0
Churchill, A., Esq.	10	10	0
Langton, W., Esq.	10	10	0
Mackenzie, Mrs.	10	10	0
Sutton, Miss	10	10	0
Bolton, Mrs.	10	0	0
Guthrie, The Right Hon. Lord	10	0	0
Graham, Jas. Newton, Esq.	10	0	0
Hill, A. J., Esq.	10	0	0
Leigh, T. A., Esq.	10	0	0
Potts, Mrs.	10	0	0
Maynard, H. W., Esq.	10	0	0
Derry, C., Esq.	10	0	0
Reay, The Right Hon. Lord	10	0	0
Bullen, Rev. A.	10	0	0
Slade, Mrs. Robert	10	0	0
Walter, Chas., Esq.	10	0	0
Barlow, Geo., Esq.	5	5	0
Kemp, Caleb R., Esq. (The late)	5	5	0
Meade, General	5	5	0
Sully, Messrs. J. and A. W., & Co.	5	5	0
Townend, Alex., Esq.	5	5	0
The Bishop of Durham	5	0	0
Aitken, Mrs.	5	0	0
Bangor, Viscount	5	0	0
Brownrigg, Mrs.	5	0	0
Chamberlain, Rev. L. T.	5	0	0
Cockrem, Frank, Esq.	5	0	0
Churchill, Miss	5	0	0
Coote, Constance, Lady	5	0	0
Dobson, Mrs.	5	0	0
Douglas, Mrs. G. A.	5	0	0
Douglas-Jones, Col. D. F., R.A.	5	0	0
Edwards, Mrs. L. A.	5	0	0
Hardy, Mrs. H.	5	0	0
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Heath, Mrs.	5	0	0
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MacKay, Miss	5	0	0
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Newbold, Miss G. E.	5	0	0
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Partridge, Deputy Surgeon-General	5	0	0
Paton, A. P. Forrester, Esq.	5	0	0
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Strube, W., Esq.	5	0	0
Sapsworth, Miss E.	5	0	0
Sheffield, Mrs. J. C.	5	0	0
Thomas, G. E., Esq.	5	0	0
Tate, Mrs. Carr	5	0	0
Urquhart, Miss S. A.	5	0	0
Varley, G. F., Esq.	5	0	0
Watney, Miss R.	5	0	0
Webb-Peploe, Rev. Preb. H. W.	5	0	0
Werner, I. P., Esq.	5	0	0
Warren, Mrs. H.	5	0	0
"S. H. W."	5	0	0

*** Mr. Cory's gift is conditional on the receipt of four similar donations.**

Results of the Week of Prayer in Yokohama.

We have received the following striking report from Japan :—

The observance of the Week of Prayer in Yokohama has commenced most auspiciously. At the Yokohama Union Church the pastor, Rev. T. Roseberry Good, B.A., gave a most appropriate New Year's sermon, from Joshua i. 8, 9, God's charge to him to be strong and courageous in the conquest of Canaan. Joshua's character for obedience to God's law and intrepidity in doing the Lord's will was held up for the imitation of Christians in the conquest of all spiritual foes, and as the secret of all success in the Christian life. At the evening meeting, at Van Schaick Hall, a powerful discourse was delivered to a large congregation on the Apostle Paul's letter to the Philippians, third chapter, verses 13 and 14: "Forgetting the things that are behind, and stretching forward to the things that are before."

The united meeting of the seven or eight Japanese Churches of Yokohama is held at the Methodist Church building in Horai-cho, in the thickly-settled and central part of the city, very near the Nigiwai-cho, or Theatre Street of Yokohama. The chairman was one of the local pastors. The speaker of the evening was the Rev. Yakichi Sasakura, the pastor and preacher of the Kaigan Church, near the Hatoba. He rapidly reviewed and enforced each subject, and as he proceeded his argument gathered weight and increased in intensity till he came to speak of the need not only of confession, but of its correlative reformation—the Japanese word *Kuiarata-meru* happily having both ideas combined. Then it was tears came to many eyes, and on his sitting down a voice came from towards the rear of the church asking permission to speak. The leader quietly replied that the time for exhortation had expired, and now fifteen minutes at least must be given to prayer. Prayers brief and rapid followed—thanksgiving mostly, but some contritional. Several began together, but one or the other ceased till his brother had finished. When this season was over and a hymn sung it was nearly time to close, viz., 8 o'clock, the meeting having begun at 6.30 p.m. Again the voice at the back of the church begged to be heard. The speaker was a well-dressed man, a prominent man in various church relations. He said he could not wait till the next meeting. It was forced upon him that night by the subject for the meeting, and the remarks of Pastor Sasakura. The leader finally accorded permission, if only brief. The speaker then said six months ago he had had a great falling out with the pastor of the Kaigan Church, the nature of which he would not go into, it being pretty well understood by many present. He was now convinced he had made a great mistake in withdrawing from the Church, and disturbing its peace and harmony. He made confession now of his fault, and exhorted all others to avoid like doings. He had no sooner sat down than Pastor Sasakura made some reply expressive of his full forgiveness, and walked rapidly down the aisle to where the brother was sitting, and extended the hand of friendship. It was heartily grasped with an exclamation of joy—"Thank God!" or the like. The leader called on one of the pastors present to return thanks, which he did very feelingly. The leader subsequently expressed great satisfaction at the result, and two or three earnest prayers followed from other brethren. An after-meeting resulted in the change of time of service from 7 to 8.30 p.m. Thus happily has the spirit of peace and unity descended upon the opening meeting of the Week of Prayer among the Japanese in this city.

J. H. B.

Evangelical Alliance. (British Organization.)

The Alliance was organized in 1846 to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ; and also to co-operate in the cause of religious liberty, to relieve persecuted Christians, promote united prayer, the observance of the Lord's Day, the defence of Protestant and Evangelical Truth, and to initiate various enterprises of direct Gospel work, &c., &c.

Branches of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

President.—The Right Hon. Lord Polwarth.

Acting Vice-President.—The Right Hon. Lord Kinnaird.

Vice-Presidents.—The Lord Bishop of Durham, The Right Hon. Viscount Bangor, The Rev. the Lord Blythswood, The Right Hon. Lord Langford, The Right Rev. Bishop Ingham, The Very Rev. the Dean of Canterbury, Sir Robert Anderson, K.C.B., LL.D., F. A. Bevan, Esq., D.L., J.P., Sir Andrew Wingate, K.C.I.E., Sir Matthew Dodsworth, Bart., Sir Archibald Campbell (of Succoth), Bart., Sir Algernon Coote, Bart., H.M.L.; Rev. G. Campbell Morgan, D.D.

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Auditors.—Messrs. J. & A. W. Sully & Co., Ltd., 19-21, Queen Victoria Street, E.C.

Offices.—Alliance House, 7, Adam Street, Strand, London, W.C.

***Cheques or Postal Orders should be *crossed* "Messrs. Barclay & Co., 1, Pall Mall East," and may be made payable to the order of the General Secretary, Evangelical Alliance, or the Treasurer.

Prayer and True Revival.*

By Rev. Archibald G. Brown.

I WOULD that we were able this moment to realize all the facts of the case—what this meeting means, what it is linked with, this wonderful Week of Prayer that belts the whole earth. This is not really the commencement of the day. Our brethren and sisters in China and Japan, and away in the East, their day has begun, they have already been having communion with God; and as the earth travels round the sun, so to-day the sun will shine every moment upon praying people.

And now the time has come for God's people in Great Britain to meet together. Oh, to grasp the fact that we are really in the presence of God, and that we have come here with a purpose. I am inclined to think that if only hearts could be weighed, there would be a very heavy load found in this room this morning. If there were any gauge by which the intensity of emotions could be measured, what an intensity of emotion might be found behind some very quiet countenance! God only knows the thoughts, the yearnings, the fears, the dreads, and the intense desires of those of us who are here.

REV. ARCHIBALD G. BROWN.

(Pastor at the Metropolitan Tabernacle, London.)

I thought that, for the fifteen minutes allotted to me, it would be far wiser, instead of my trying to give anything like an elaborate address, just to ask you to note some points in a little prayer. Have not you noticed that the brethren already have said that they feel there is often such a weakness in prayer—so much mere lip dribble, and often it seems so impossible to get a real grip of God? A prayer that marks an epoch, a prayer that can never leave the man who offered it the same man as he was before he breathed it, a prayer that will leave an indelible stamp on all those who have fellowship with the man who prays—is there such a prayer, a prayer that will bring heaven down to earth?

In the ninth chapter of Daniel you have a prayer that brought heaven down to earth as quickly as it could fly. There was a prayer breathed then that so laid hold of heaven that Gabriel appeared by the side of the man who offered the prayer, and said, "At the very commencement of your prayer I was ordered to fly swiftly."

What are the characteristics of a prayer that was crowned with such a marvellous reward as that? I would ask you to note six points in this prayer, which may answer the enquiry, "How can I pray? How can I get hold of God and get a blessing?" How can I pray? What are to be the characteristics of my prayer in order to receive an answer? If you look at verse 3 in this ninth chapter of Daniel, you will see that the first characteristic of Daniel's prayer is this: *Resolute purpose.* "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." "I set my face." There is a great deal of praying that is not setting one's face. But here you have a deliberate purpose. The face is the expression of the heart; the inner self looks out through the eyes, and very often the real man there is photographed in the countenance. Jesus Christ knew

* Address given at King's Hall, Holborn, on Monday, January 4th, 1909.

what it was to have a set face. It was prophesied of Him in Isaiah, "He shall set his face like a flint." He had not a particle of flint in His heart, but His whole face was flint; there was an intensity of purpose. I read that when He went up to His awful agony and death at Jerusalem, "He steadfastly set His face." Now Daniel, with a tremendous resolution, says, "I am not going to play at praying; I am going definitely to seek, to grasp God, and I will set my face." I like the personality of it—"*I* set my face." I do not know whether Daniel had a little prayer meeting about him; we are not told whether there were others in fellowship with him. But what he said was this: "Whether others pray or not, *I* am going to set my face."

My hope, even in seasons of deep depression, is this: that, thank God, in this wicked, worldly, materialistic London, God has His men and women in different parts, perhaps unknown to one another, who can say before God, "If London is not revived, it shall not be because I do not agonise before God for it; I will set my face."

And have you noticed a very singular word in this passage? He does not say, "I set my face to seek a prayer," but he says, "I set my face to God to seek *by* prayer." He did not make prayer the need; prayer was only the instrumentality. "I went and set my face to seek by prayer." Beloved, have we met here simply for a prayer meeting, and, after it is over, to say, "We had a very delightful time and a large number of prayers"? That is not Daniel's standard of prayer. To him prayer was only an instrumentality—"I went to seek by prayer."

We may well pause and ask, What have we come to seek by prayer? What is our ulterior object? What is our aim?

In the margin of the Revised Version you have a very singular rendering. "I set my face to seek after prayer," as if poor Daniel felt hardly ready for prayer, and he said, "Well, if I cannot do anything else, I will set my face to seek for prayer." I do not know whether you, Lord Kinnaird, or others have had a similar experience; but the speaker has to acknowledge that he has known what it is for weeks together to be unable to pray, until, at last, as a final resource, this came to my help: I thought, Well, then, if I cannot ask the Lord for anything else, I will get down before God, and I will pray that I may find prayer. But Daniel says, "I set my face to seek by prayer." There is resolute intensity.

If you look at the next verse you will find that there is *confession*. "And I prayed unto the Lord my God, and made my confession." What were the confessions? The confessions of a man of God, the confessions of God's people. I believe that if ever the Spirit of God, in answer to our cries, comes, as I trust and hope and believe He will shortly come into our midst, the very first manifestation will be *a quickened sense of sin*. What is it that is handicapping every Christian worker here? The fact that there is no sense of sin about. If there was a sense of sin, there would be a desire for the Gospel. A quickened sense of sin will begin with God's own people.

I had, at the Tabernacle, handed over to me yesterday morning, one of the most remarkable letters I have read for a long time. It was from Mr. Goforth, who has been through Korea and Manchuria. He gives an account of a meeting in China where he simply began to speak, and the sense of sin became so great that he had to stop for an hour, and during that hour men kept coming to the front and confessing their sins. They were church members, professing Christians, he says, and for eight days he tried to get in an address, but there was no opportunity. It was confession of sin, day after day, until at last there was a strange revelation made. That little church found that it had been just on the verge of a split caused by a scandal, but the Spirit of God led those Christians, one after another, to make confession.

Brethren and sisters, one brother in his prayer gave thanks just now that we had been kept from open sin during the year that is gone. But who is there of us here that knows his own heart who is not utterly ashamed of it? The only historically perfect character in Scripture is Daniel. There is no record against him, and yet there is the man who says, "Unto us, O Lord, belongeth shame and confusion of face." We have to confess the evil thoughts that have been lurking, the evil motives that have often moved us, the contemptible selfishness, the evil vindictive feelings, the unholy quarrelling, the pride. Every heart here knows its own sin, and if we are going to pray so as to bring the archangel from heaven, there must be confession.

Have not we home sins to confess? Every home represented here ought to be an earth's reflection of heaven. Is it? If there are jarrings, if there are wranglings, if there is want of love, if home, instead of being an earth's reflection of heaven, is more like a hell, have not we need to confess home sins? And there are Church sins, and business sins—oh, to make a clean breast of the whole thing? Says Daniel, "Unto us belongeth shame and confusion of face.

But, note, only for a moment, what he puts side by side with it in the ninth verse. If to us belongeth shame and confusion of face, in the ninth verse, "To the Lord our God belongeth mercies

and forgivenesses." Thanks, Daniel, for putting it in the plural—*mercies and forgivenesses.* Here are two portions: my portion, "confusion of face," absolute shame, without a word of excuse; and God's portion, "mercies and forgivenesses." Brethren and sisters, may we know how to bring our failures, our sins, up to His forgivenesses. When the two meet, then it is that there is perfect peace within.

Note that the essence of his prayer—and I would fain leave this with you, and with my own heart—goes to the root of the matter. What is the essence of the prayer? He tells us, in the third verse, that he came to seek something by prayer. What was it? In the seventeenth verse: "Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and *cause Thy face to shine upon Thy sanctuary.*" Daniel thought of the ruined temple in Jerusalem. He thought of it and of the havoc made by the foe, and away there in Babylon he says, "Lord, cause Thy face to shine upon Thy sanctuary. It is not, "Cause Thy face to shine upon me." There is such a thing as being willing to be accursed from Christ that others may be blessed. Oh, to be able to touch that! So often that wretched *me* element comes in. "Cause Thy face to shine on *me*, give *me* prosperity, make *me* the means of winning others"; and there may be a fleshly motive at the bottom of it all. He says, "Cause Thy face to shine upon Thy sanctuary."

Beloved, I am amongst those who belong to the time that a brother yonder referred to, when he prayed that God will work to-day as He worked in London fifty years ago. Those who can remember 1859, 1860, and 1861 will never forget those days. What a marvellous power there was then, how God's face shone on His sanctuary. In those days when the Spirit of God was working mightily through Richard Weaver amongst the working classes, and through Reginald Radcliffe amongst the middle classes, and through Brownlow North, and through that dear man of God, to whom instrumentally I owe everything, dear Sir Arthur Blackwood. I remember those days when, on Brixton Hill and Streatham, when young men met each other the first question asked was, "Who has been converted since we last met?" That was when His countenance shone upon His sanctuary. If God should send a mighty revival, and it should begin in St. Paul's Cathedral, no one would rejoice more than the Pastor of the Metropolitan Tabernacle, or if, on the other hand, it should break out in a Primitive Methodist Chapel, or in some hall. "Cause Thy face to shine upon Thy sanctuary." One gleam of Thy countenance will do the whole business.

Let me read that nineteenth verse, and will you each make it your own? It is the final grip of the prophet, it is the last tug of prayer that won the whole day. If you endorse it and make it your own, will you add your "Amen" to it? "O Lord hear." Can you say "Amen" to it? ("Amen.") "O Lord, forgive" ("Amen"). "O Lord, hearken and do" ("Amen"). "Defer not" ("Amen"), "for Thine own sake" ("Amen").

"Our Nation's Need of God."

An Important London Meeting.

THE announcement by the Evangelical Alliance of a meeting for the prayerful consideration of various aspects of our present national outlook—the card of invitation being headed, "Our Nation's Need of God"—led to the assembly of a large and influential gathering at the King's Hall on Thursday afternoon, January 14th. It was evident from the earnest and prayerful tone of the proceedings that the hearts of very many of God's people are at the present time moved by a sense of the gravity of the situation.

The proceedings were commenced with a time of silent prayer, followed by the singing of the hymn, "Lord, I hear of showers of blessing," to the inspiring tune *Etiam et mihi.*

In his opening remarks Lord KINNAIRD, who presided, said that the Evangelical Alliance had thought it well to call the meeting together in order that emphasis might be laid upon special features of our national outlook at the opening of a new year—features which, while giving cause for thankfulness in some directions, were in many others the cause of unrest and earnest inquiry. Among the latter there was the question of our national attitude to the observance of the Lord's Day. There would be no doubt in the mind of anyone present that during the last thirty years there had been an appalling change in regard to Sunday observance, and it did not seem as if we had yet reached the ultimate swing of the pendulum towards the secularization of the Lord's Day. Then there was the question of our national attitude to the Word of God, and there was little doubt that recent controversies concerning the inspiration and authority of God's Book accounted to a large extent for the prevailing decline of attendance at Divine worship and the alarming spread of rationalism throughout our land.

Prayer having been offered by the Rev. the Lord BLYTHSWOOD, Pastor FULLER GOOCH, and Mr. W. H. SEAGRAM,

The Rev. F. S. WEBSTER gave an address, in the course of which he said :—

I think we all feel devoutly thankful that this meeting has been summoned. Last week we spent together almost entirely in prayer. We were the priests of humanity interceding for our fellow-men, and now we are here to take a look-out upon the state of things, and to see what message God has for us concerning this day and this hour. There are two dangers which must beset any such meeting of outlook. There is the danger of dwelling too much upon the bright side, and so giving way to a feeling self-congratulation; there is the danger also of dwelling too much on the dark side, and injuring our faith and our buoyancy by a sort of shivering fit of discouragement. If God's Holy Spirit guide us we shall avoid both these dangers; we shall be encouraged without being inflated; we shall be humbled without being disheartened. There is a bright side, as you will see at once if you just invert the order of the words at the head of this invitation card. Instead of "Our Nation's Need of God," put

"God's Need of Our Nation."

Is not that a supreme fact that should never be away from our thoughts? Our nation's need of God is so immeasurable because God's need of us is also so immeasurable. There is no nation that God has so signally blessed; there is no nation that God has so wonderfully thrust to the front and made use of in every branch of His service amongst men. . . . . God needs our nation supremely. This is the very *crux*, as it were, of the crisis—if we may call it a crisis—to-day: that, as we look out, there is a day of unparalleled opportunity, this is a day when there is an awakening, a movement everywhere. The torpor and immovableness of centuries, and millenniums in some cases, is passing away. There you have China waking from a sleep of three thousand years. There you have even Africa stirring herself up and mending her ways. Everywhere there is this interest; everywhere people are discontented with the old, hoary philosophies and religions, and they are showing a disposition to look at Western knowledge and enterprise. The missionaries are saying: "This is a time for reinforcements; this is a time when you must double your men and your expenditure." And in this day of opportunity the Church of Christ and England, to-day, seem so crippled, so encumbered—(shall I say?) almost in a state of spiritual bankruptcy. . . . . Is it not true that in these days God's hand is resting heavily in

Judgment upon us as a nation?

Is it not sadly true that in this year 1909, when the call for Christian enterprise is greater than ever, we are more hampered, and more crippled, and more impotent than we were certainly ten or twenty years ago? Let me point you in three directions to show what I mean.

Look, first of all, at *the acute social distress of the present day*. Who does not feel the pressure of the grinding poverty and the terrible unemployment of the present day? Now this is a serious menace to the Gospel; it acts harmfully in more than one way. First, and perhaps chiefly, it makes people undervalue the real power of the Gospel; it makes the Church of Christ turn its attention more to philanthropy than to the Bible. Now, of course, we know that we must feed the hungry, and Christian people cannot always be content to leave that work to the Poor Law Guardians and the officers of State. But it is always easier to deal with men's bodies than to deal with their souls. It is very hard to preach concerning spiritual things to starving men. And yet it is one of the devices of Satan, in times of great social distress, to turn the Church away from the main line of dealing with their souls, to be content with feeding them and relieving their bodies. We have got to remember, whatever the pressure of things temporal, that our testimony is to things eternal; and even to starving men we have to show that sin, and not poverty, is the root of all evil, and that the Gospel of Christ is the only remedy. But, side by side with that, it acts in another way. It does tend insidiously and unconsciously very often to damage the faith of Christian people in the goodness and wisdom and power of God. . . . . Men's minds are turned to caring only for "the bread which perisheth"; they forget the supreme value of "the Bread which endureth."

But look in another direction. Look at *the terrible unrest of the day*. What have we here in England? Our Protestant churches turned into Mass houses, and sober-minded English people who desire to worship God as their forefathers did driven out of their parish churches by incense and ritualistic antics of all sorts. What have we not only in England, but in good Presbyterian Scotland? We have the crudest and most unproven theories of an unscientific criticism broadly declared as sober truth, and congregations of Christian people are upset by those young ministers coming out from the seminaries and declaring that they know more about the dates and authorship of certain parts of the Bible than either the Jews did, or, far more serious still, our Blessed Lord Himself. Now you cannot undermine faith without undermining morality. . . . .

May I ask you to look again at *the great moral laxity and licence of our day?* What about the Eighth Commandment? Heavy stakes are the essence of excitement in games; and so all classes of the nation, from the highest to the lowest, give themselves to betting and gambling over their cards and their racehorses. And you know perfectly well that, whether men can afford to lose or not, betting is morally wrong, and a grievous injury to the well-being and character of the nation. But what about

The Seventh Commandment?

. . . . Look at those abominable sex novels, which deal with the problem of sex as though it were the only problem that has any interest, and

always deal with it in this way—to point out that marriage is a certain failure, and that the control of one's passions is an altogether needless hardship thrust upon young people by antiquated and exploded Puritanism. Again I ask, can this fail to be when in the theatres of the day, on the stage, these same sexual problems are displayed in dramatized form? There were two reasons why the wicked inhabitants of Canaan were annihilated, destroyed, before God's people Israel. One was that they had gone in for witchcraft: they had substituted witchcraft for religion. And I must say that when I see the professors of "palmistry" and kindred "arts" advertising their doings I see indications of our nation having a tendency to go in that direction. The other reason was, as you know, the gross immorality of the inhabitants of those cities, Sodom and Gomorrah, and the cities that followed. And Christianity—the message of the Incarnation and of the Resurrection of the body—was able to overthrow the forces of paganism for this reason: Christianity taught men how to live pure lives by the power of the Cross. Now in the present day, with the fear of God weakening, and belief in the Bible disappearing, men are giving themselves up to the lusts of the flesh—men are excusing gross sin. And what we need to-day is a crusade against those disgusting sex novels and those degrading plays. We want a crusade to protect and preserve our homes and young people against those debasing and demoralizing influences.

God is Visiting us.

It is an awful truth—and it seems to be not an exaggeration, but a truth—that just in this moment of unparalleled opportunity, when God has the most need of our nation, we seem to be drifting out of touch with God. . . . .

This is my last point: *the judgment is upon us*—our social troubles, our political embarrassments, our moral laxity; the judgment is upon us—our own sins and the consequences thereof. Remember, judgment itsel never produces repentance. There must be something more than that. What is our title? "Our Nation's Need of Judgment"? No, indeed; we have had the judgment—not as much as we deserve, but stroke after stroke. The title is "Our Nation's Need of God." What was that scene that greeted Elijah on Mount Horeb?—"a great and mighty wind" rending the mountains, and God was not in the wind; "after the wind an earthquake," and God was not in the earthquake; "and after the earthquake a fire," and God was not in the fire; "and after the fire a still, small Voice," and that Voice of gentle stillness was the Voice of God. We have had the earthquake and we have had the fire.

What we need is God:

that Voice that shall awake us from our unbelief, and arouse us from our worldliness and apathy and love of money and the fear of man; that Voice which shall bring us to our knees and make those who believe in God in England—and, thank God, their number is many—to get into closer communion with Him and learn to know and to do His will.

A similar note was struck by the Rev. CHARLES BROWN, President of the Baptist Union of Great Britain. Deploring the modern departure from simplicity of life, Mr. Brown said that formerly when men were Christians they were marked off from the world, but their descendants are imitating it. He was distressed about the Church. We are not an army marching to victory. What we have in many cases is a church-membership ignorant of the Bible, not owning its authority. Need we wonder, when the Bible is put aside, that the sense of sin is lessening—that it is rarer to see anyone broken down with shame and sorrow?

Our Lord means us to have power against the appalling evils of our time. We ought not to lose our power of moral indignation. We ought to be able to denounce sin in every class of society without fear. Another thing that needs to be cultivated is the power and habit of prayer.

Many hearts were touched by Mr. Brown's closing declaration that he was not afraid of Jesus Christ.

Christ will never fail,

but we may fail, and He may have to go to others to carry forward His work. We shall never get ecclesiastical or theological unity, *but we ought to get spiritual unity—praying in the Holy Ghost.* We ourselves may not be able to do anything against great evils, but arrayed in the power of the Holy Ghost we may make the evildoers afraid. "May God have mercy upon His Church and cleanse it, and renew a pure and fervent spiritual life in our midst."

"*One thing I do,*" like one of old, Lord, grant that I may say;
One thing in life shall be my aim, one object day by day—
For me to live be Christ, my Lord, because He lives in me.
Thus may I show to those around Christ's likeness which I see,
May I forget what lies behind and onward press to gain
The better things which lie before, and which I may attain."

A. E. R.

Mr. John R. Kilburn in Russia.

THE two months which have elapsed since we were able to report concerning Mr. Kilburn's work in Russia have been very busy ones, both at home and in Russia. Numerous letters have been received from Mr. Kilburn, all telling of God's goodness, and imparting much useful and interesting information.

Mr. Kilburn—among other constant activities—has visited Moscow, taking with him a supply of Russian Gospels (St. John), obtained through the agency of the British and Foreign Bible Society. Accompanied by an official permit to visit the prisons in Moscow (work the object of repeated visits to Russia on the part of the late Dr. Baedeker), Mr. Kilburn has found splendid openings for scattering the good seed of the Kingdom. His latest letters speak of being run down, and we ask for him at this time earnest prayer; prayer that God will keep him both physically and spiritually, and that Divine guidance and wisdom for all projected work of the future may be forthcoming.

We are hoping it may be possible for Mr. Kilburn to return to London for our Annual Meeting in the large King's Hall on April 26th. In the meantime we give further extracts from his letters :—

St. Petersburg,
December 7th, 1908.

With regard to the suggestion about my travelling in the district called Karalia, I find it might be most useful to do it in March and April. During my time in Sordavala I had the opportunity of meeting Hyvärinen, the colporteur of the National Bible Society of Scotland, and have filled many pages with interesting notes regarding his experiences. I am almost getting tired of the word "crisis," yet wherever I turn and whomever I ask concerning these northern countries I hear it, or something bearing the same import. In Karalia there are about a quarter of a million souls, sundered from the world by trackless expanses of forests and marshes. Why it should be thus is difficult to explain, but they have been living in almost the identical way for the last millennium, and are as innocent and as unsophisticated as the West Indians when Columbus discovered them. They speak a childishly poetical language, addressing strangers, for example, as "Sweet golden bird," are boundlessly hospitable, suffer famine regularly one or two months in the year, and seem to have one universal and supreme longing, namely, to be holy. We who live in the storm and stress of twentieth-century "progress" can hardly be brought to believe in the existence of such a Utopian people; but that such is their character I have learnt from the most diverse sources, and can prove by scores of incidents which I have recorded in my note-book. Now suddenly the storm and stress of the twentieth century is being made to flood in upon them—their country between the Baltic and White Sea, in which there have been no highways since the world began, is being opened up on account of its valuable timber. In a few years—for things move quickly, impelled by the haggard spectre of lucre—the century-old pine-trees will no longer murmur, the last wandering moose-elk will seek in vain for an asylum—and what will become of the nation? Now surely is the last opportunity of reaching them in their unsullied condition; and they are at present in such a spiritual state that whole villages will be emptied every now and then when the inhabitants hear that, a couple of days' journey away, the Word of God is being actually read! As a hen gathers her chickens before a storm, it seems God is calling the Karalians to Himself just now. Our colporteur, a remarkable man, assures me: "God is everywhere, and can be felt everywhere; but I do entreat you to come to Karalia, and you will feel His presence there as nowhere else. *There* it is actually a perceptible and tangible something, which almost seems to take hold of men bodily."

Just at present, unfortunately, political reasons make it hard for Finns greatly to increase their activity in the country, which is nominally Russian, and I hardly think the Evangelical Alliance here will be able to devote much time or strength to such an out-of-the-way district. But I believe that if I obtain permission to travel there and distribute illustrated Gospels personally in spring, the work will be most useful. I shall learn much thereby, and the Alliance will do what ought be done now or never, and will greatly gain in credit and interest. JOHN R. KILBURN.

St. Petersburg,
December 10th, 1908.

Since writing to you last I have visited quite a number of people. I have felt that loving-kindness and tender mercy have followed me, and my more immediate duty has become far more apparent—it is to visit the Moscow prisons and to distribute Gospels in them. The Inspector-General of the prisons is here at present; unfortunately, I just missed him by an hour at the house of a common friend, but it has been arranged by telephone that I should visit him in Moscow and obtain the written permission, which he has promised, and which will open all doors. Moscow is the great centre for deportation to all parts of the Empire. The prisoners who gather there often stay only a few days before they give place to others. If it were possible to have a permanent agency there for the distribution of Scriptures it is certain that they could be spread over a greater area in this way than in any other; besides, they would reach the worst elements of the population at a time when these would be most inclined to read whatever fell into their hands. As a whole there is no end of things that might be done with ease and profit, but it becomes a question of funds.

For years the Inspector-General has been trying to arrange a shelter for dismissed prisoners and an agency for starting them in life again. Many people seem to be interested in the scheme, and plenty of money is to be found for it in the country. The difficulty has been to find a person intelligent enough to run it, who would be sufficiently in sympathy with the prisoners to win their confidence. Now, one of my mother's old friends has spent a fortune and the greater part of a lifetime in arranging such shelters on the island of Saghalien, but the war frustrated all her labours, and she is working as a forgotten angel of mercy in the slums of Moscow. I regard it as a special privilege that I should be permitted to bring these two people together. It has been arranged by telephone that I should, that they might help one another in an enterprise which is sadly needed in Russia.

At present there seems to be about 3,000 prisoners in Moscow, and I shall be allowed to visit criminals and "politicals" alike, and to converse with them freely. JOHN R. KILBURN.

St. Petersburg,
December 23rd, 1908.

I have just returned from a very useful sojourn in the Baltic Provinces. My stay has been shorter than I surmised, because I had the good fortune to find the people in Riga whom I wanted to visit in Reval.

With regard to what I learnt during my stay in Riga, it would be easier for me to write a book about it than a short article—the question not being what can I say? but what can I omit?

You must know that only two years ago the most terrible revolution transformed the Baltic Provinces, literally as well as metaphorically, into a sea of fire. As the nobility consists of Germans, and the country populace of Esthonians and Letts, class-hatred, fanned by the Socialists, combined to make the people literally *run amuck*. In 1905 the *Republic of Lettland* was inaugurated—which, by the way, split up into over 190 "Republics" in a few months. God was publicly deposed, as once before on the banks of the Seine. Circulars were sent to all the Pastors bidding them vacate their livings on pain of death. Posters were printed and fixed by the thousand giving brief instructions to "slay the Germans, and all other devils"! Thus the hurricane broke. In a short time armed bands gathered in various places, and marched from estate to estate, stealing all they could carry, destroying the rest, desecrating most of the churches, and doing to death the gentry. The figures concerning the years 1905 and 1906 are very inadequate, and it is quite impossible to count all who fell in battle, where almost every house became a fort; but it is known that at least 709 houses were besieged, 184 estates destroyed, and 231 people assassinated, or well nigh assassinated, in cold blood, in the country, and 189 in the towns.

After the revolution was quelled the land lay waste for a while. It is calculated that about five million roubles' worth of crops were destroyed in the course of a few months; large numbers of churches were closed; and the people, who in their pride and insanity had expected by wholesale murder to inaugurate a Utopia without a religion, broken and terrified, as they now were in the presence of retribution, began to cry out for that religion which they had spurned. The result is that at present Livonia and Esthonia present an unprecedented field for evangelistic work.

I reached Riga at a time when the German Temperance League had arranged evangelistic meetings in the great Town Hall and the Baptist Letts had convoked a Sunday-school conference. Both parties met three and even four times daily. The Town Hall holds about fifteen and the Baptist Chapel about fourteen hundred, and yet both places were not only well attended, but over filled. So many people stood in the streets long before the doors were opened that it was said that halls many times the size of those in question could have been filled. I was asked to speak thrice, and seldom met with such attentive listeners. A Christian bookseller with whom I had many conversations told me that similar meetings could be arranged at a few days' notice all over the country. He had been at Wollmar, a factory town, in autumn and had spoken for two hours at a time to a gathering of several thousand people, consisting principally of Socialists. He was at Libau last week, and a hall holding 3,000 was packed to such an extent that people stood shoulder to shoulder on the platform. He finds, too, that the demand for Christian literature is very great. Some time ago he published a wall calendar containing an article against Socialism (!) He made it known with great misgivings, but a month before the New Year he found that the last of 10,000 copies had been sold out.

He has a little periodical which he is permitted to send to the prisoners. Not long ago he had a touching letter from a man who had just been discharged. He had found a situation, and out of his first week's wages he sent three roubles to help in this special work. The letter was translated for me, being in Lettish. He says in one place, "We have plenty of temptations to make us give up religion in ourselves, and now our country is swamped with books and tracts which seem to us to be very wise. We have never learnt how to answer their arguments, and they only too easily rob us of religion altogether, and then, instead of being emancipated, we become the most miserable beings in existence. What we Letts want more than all else is something that will teach us to beat down infidel arguments."

To the Germans the terrible trouble of the past years has also brought a feeling of the insecurity of all things human, and a longing for a deeper spiritual life. As I wrote in one of my first letters, an evangelist can at the present moment rely on large audiences drawn from circles which formerly were utterly indifferent to the Gospel. I could observe this myself when in Riga. One of the speakers at the meetings in the Town Hall was exceedingly plain in speech and manner, yet at the end of his addresses he was literally besieged by ladies, and also gentlemen, who wanted to hear more concerning religious matters. Still, all seem

to think that the present spiritual hunger among all classes may not last long after the dread of the last revolution is forgotten. It is certain, too, that all the forces of evil which are working silently, though untiringly, among the Letts will not only abate their present interest, but make work among them vastly harder in future. Therefore any evangelistic efforts which might be contemplated ought to be put forth as soon as possible. I have thought about the subject repeatedly, and it seems to me that this field—I mean the Baltic Provinces—is a most important one for the Alliance to cultivate; all the more, seeing that in 1870 and 1871 it was able to be of such service that its name is gratefully cherished. I think, however, that there is not much interest in Britain for this special part. In Germany, on the other hand, there has always been much; likewise, though to a lesser extent, in Sweden; for the families of these countries are remarkably interrelated. The upper classes in Germany are usually religiously minded, and an appeal ought to be made to them for help for Christian work in the Baltic Provinces with good hopes of success. Of course, the German Branch of the Alliance ought to be interested in the matter, and I am about to write to an old friend of ours, Count Korff, to hear what he suggests. It is quite possible that when I return to Great Britain, it might be well to cross over to the Continent on account of this matter.

To-morrow I think of starting for Moscow, where I hope to stay some ten days.

JOHN R. KILBURN.

St. Petersburg,
December 29th, 1908.

In one of my former letters I felt led to tell you of the terrible difficulties of ordinary colportage work. These ought, however, to discourage nobody, rather to make us do all we can to employ what other methods there are to bring God's Word in contact with the people. I could write a book on the poverty of the Russian nation.

Eighty per cent. of the Russians live by agriculture, and among the exports of the Empire only some 21 per cent. are industrial products. Now, according to the most trustworthy modern statistics, 70·7 per cent. of the entire Russian peasantry obtain *less from their soil than the minimum food supply that is requisite to keep them in health*; and only between 8 and 9 per cent. are able to sell any grain after feeding their families, and this in a very insufficient manner. Quite apart, therefore, from the terrible system of village usury, which makes a peasant pay up to *eight hundred per cent.* on the money he borrows to buy seed with, and the enormous sale of liquor, which figures as the principal source of the revenue, the almost inexpressible poverty of the peasants prevents them from being able to spare ready money, even if they happen to possess it. I have heard of many cases where colporteurs could have sold great numbers of Scriptures had they been able to take payment *in kind*, but who were unable to sell in various hamlets because not a copper was to be found in them. This state of matters forces colporteurs to frequent towns and factories where the people earn wages and are able to spend money, but it is in such places that the Socialistic influence is felt most, and they are insulted and mobbed very frequently.

I had the pleasure yesterday to be invited as a guest to the committee meeting of the Russian Bible Society, and was able to obtain insight into the work of the individual colporteurs and the conditions under which the Society as a whole seeks to labour. On the one hand, there was deficit, retirement of colporteurs, defection of members; on the other, an account of wonderful hunger for the Word of God, wonderful results of its influence, and a crying need for the spreading of it.

Without any hesitation one may say that the people who, though perhaps unconsciously, hunger most for the Word, who venerate it most, and who are most open to its influence, are those who, as a rule, are not in a position to buy it. Our Lord has said: "The poor have the Gospel preached to them." If His will is to be carried out fully in Russia it is needful, above all things, to devote more energy to the free distribution of His Word among the poor. The poorest of these regularly pass in great currents through three diverse centres — *hospitals*, *prisons*, and *soup kitchens*. At such places those who gather have plenty of time to read, and they are often in a particular mental attitude that makes them receptive. Work of distributing in prisons and hospitals is not new, in St. Petersburg especially it is also fairly well organised, and with the gallant aid of the British and Foreign Bible Society and the National Bible Society of Scotland the voluntary visitors have been able to distribute scores of thousands of Scriptures in this way. I hope to write about prisons later, and have made arrangements to visit some of the hospitals personally during the week. Unfortunately, I have had a negative answer to my question as to whether I might visit especially the cholera department of the various hospitals, where the people lie awaiting death without anybody to read the Word of God to them; but I am making further attempts to obtain leave. But in this letter I wish to dwell on the new and by no means small opportunities which the soup kitchens present.

It is known that cholera sets in more readily when the system is underfed, and the Russian Government are trying to ward off an epidemic by feeding the people in the cities who cannot find food themselves at the public expense. In autumn, when the danger of cholera was greater, more soup kitchens were opened. Now, during the frosty season there are only twelve at work in St. Petersburg, but as soon as the thaw sets in it is expected that the danger of an epidemic will become considerable, and then very many new places are likely to be provided. How many poor are likely to frequent them I cannot say, but at present between three and five thousand seem to be fed daily.

It is a touching sight when these people gather some two or three hours before the kitchens are opened and stand in a crowd, blue and shivering with the frost, waiting for their turn. They are

patient, for they are a "broken people," as a peasant once told me. They listen to everything, and are grateful for everything. Give them a Gospel and tell them that such as they are very near the kingdom of heaven and very dear to the Almighty Father and they will kiss it and kiss your hand and pray aloud that God would bless you.

Here is a little incident that I did not witness myself, but one I heard from an eye-witness. In one of the soup kitchens, where three hundred people are fed daily, the usual crowd had gathered waiting for their turn at the tables, and very many stood in the street waiting to be let in. A lady began reading from the Gospel of St. Mark to those indoors, and those outside somehow heard what was going on and attempted to press against the window panes in order to catch at least a few crumbs of the Bread of Life. At last one of the people to whom a Gospel had been given inside came out and began reading to the people. They forgot cold and hunger, and were ready to stand where they were and to listen for hours, but the reading was not permitted in the street, and they began to plead for Gospels which they might take home. Many were the cries of disappointment when it was found that the Gospels with which the lady had provided herself were too few for all.

When one asks these poor people what they are, and where they have come from, one finds that most of them are peasants who have come to the capital for the winter in hopes of earning something. Many have wives and children in very distant provinces, to whom they expect to return in spring. There is very little of what we should call permanent *city proletariat* in Russia, and most of the poor come from the country and return to it. Therefore, a hundred Gospels given away tomorrow in a St. Petersburg soup kitchen may have been spread over the length and breadth of Russia, and penetrated to remote villages, which no colporteur could reach, before summer, for it is a land of great and restless migration. At every time of the year bodies of men are wandering, some this way and others that, in search of food. Many walk four, five, or six hundred miles, but, instead of the imagined plenty, they find want and starvation at their journey's end, and they wearily tramp back. Give them a kind look or a friendly word and it will be to them as one luminous point in a lifetime. Give them the Light of the World and it will kindle new life and hope in them. I have heard of several instances where villages which for years had been the seats of drunkenness, starvation, and despair, were transformed and became flourishing and even wealthy through no assignable cause save that the character of their inhabitants had changed, and that through the reading of the Scriptures, which alone can give men hope, strength, and an Ideal.

At present the National Bible Society of Scotland is making it possible to distribute quite a number of Gospels. How far their grants will reach I do not, however, know, as I believe that *ten thousand* copies will by no means be enough for the winter. You will be glad to know that I have been able to help in the arranging of a little circle of ladies who take upon themselves not only to distribute the Gospels in these soup kitchens, but also to talk with the people who gather there, and to read to them. Similar work could be organized in Moscow, as I know of ladies who would like to undertake it. I am asking my father to do all he can, and if need be to write to you about the matter, so that they could be provided with Scriptures.

The best way to serve Russia is to saturate it with the Word of God, and this is also the safest form of service, and one of the things which the Alliance will be allowed to do in this country. The best way to do it is, without doubt, Free Distribution in *Prisons*, *Hospitals*, and, as things stand this year, in *Soup Kitchens*. Perhaps under the circumstances the Alliance will be disposed to help the various Bible Societies to provide the Gospels regularly and in sufficient quantities, and we shall set a work in motion which will go on year after year "till the whole is leavened."

It is wonderful to see how the powers of good are working in Russia. Not long ago I made the acquaintance of a professor and his lady, who told me that the 2,000 students of the Polytechnic had formed a solemn league to stamp out dishonesty and vice in their midst. When Father Petroff was teacher of religion at the Lyceum, the former students, including a great number of officers, asked to be allowed to take lessons in that subject. As a whole, there seems to be a movement among the officers. The last war has made many of them serious. I know quite a number personally who take an interest in religious matters; one especially, to whom a lady had given a New Testament before he went to Manchuria, and who was so impressed by it that he ordered a copy for every man in his battalion at his own expense, and held meetings before going into battle.

JOHN R. KILBURN.

St. Petersburg,
January 28th, 1909.

Dear Mr. Gooch.—I have much pleasure in informing you that the Russian Evangelical Alliance was formally constituted on the 26th inst. A Council of twenty have been appointed, and Prince Lieven is President, Baron Nicolay Vice-President, M. Offenberg Treasurer, and M. Strandberg Secretary.

The first Committee meeting took place on the 27th. It was decided to make known the aims and principles of the Alliance as far as possible, so that people who were in sympathy with them should be afforded the opportunity of joining. Also it is hoped that a General Conference can be arranged for October, at a time which will enable foreign delegates to visit Helsingfors and Riga as well.

JOHN R. KILBURN.

[To those who can distribute them we shall be pleased to supply any number of Mr. Kilburn's booklet entitled "Religious Liberty and Alliance Work in Russia."—EDITOR.]

The Higher Criticism.

ADVANCED Criticism has arrived, in some quarters, at a goal which challenges the attention of the whole Church of God. In presenting some "results" of its more extreme developments, it should be borne in mind that (1) all the Higher Criticism, none of which professes to present a single new manuscript, or to produce a tittle of fresh external evidence, yet claims so to dissect the Scriptures as to have discovered facts as to their history, authorship, and value, not only unknown to the Church of God hitherto, but also profoundly revolutionary of our whole conception of the Divine Book. And (2) *the Higher Critics from whom I quote (I believe, without exception) are professed believers in the Lord Jesus Christ, and paid and public defenders and expounders of the faith of the Son of God.* These two facts, a critical and a moral, together dominate the situation.

Results: Old Testament. "The legends first taught by word of mouth," says the Dean of Westminster, "you may read in the Book of Genesis. These stories, which fathers used to tell their children about their national heroes, contain only that amount of history which such stories contain in the case of other people." "Abraham's real existence," says the *Encyclopædia Biblica*, edited by an Anglican Canon, "is as doubtful as that of other [legendary] heroes": the Book of Jonah is to be classed with Tobit and Susannah as "imaginary religious stories": the Red Sea was crossed by a natural wind: the setting up of the Tabernacle in the wilderness "must be pronounced utterly impossible": Jehovah was "a wilderness deity, who had his abode in Sinai or Horeb." "Ezekiel," says Prof. Peake, "seems to set on the throne of the universe a self-centred egoist who bends the whole course of history to glorify his holy name." "Critical research," says Prof. Krüger, "has annihilated the Old Testament canon. There is no longer any theologian who can conceal from himself the final outcome of Old Testament criticism. The century just dawned will in all probability consign the New Testament also to the same fate."

Results: New Testament. "The connection of sin and death in Scripture," says Prof. Denney, "is no piece of supernaturally revealed history, to be accepted on the authority of Him who has revealed it. In such revelations no one believes any longer." "The picture of Jesus," says Prof. Bousset, "is drawn from the standpoint of the miraculous. The historian can scarcely do otherwise than admit that legends, and not history, are before us." "So far as the reported miracles of Jesus [were to establish His Messiahship]," says Dr. Abbott, "they are no longer to be taken to be credible; either they never happened at all, or (at least), if historical, they were not miraculous." "For modern criticism," says Dr. Abbott, "the story [of Calvary], even in its most historic version, is not pure truth, but truth mixed with doubtful legend"; and among the legendary "details" are the parting of the raiment, all the sayings on the cross, the rending of the temple veil, and the supernatural darkness. "An intelligent man," says Prof. Schmidt, "who now affirms his faith in such stories [the miracles] as actual facts can hardly know what intellectual honesty means."

Results: Jesus Christ. All storms close at last around one lonely Brow. "The Messiah," says Prof. Harnach, "is a conception to which we can no longer attach a meaning or validity." "Jesus," says Prof. Schmidt, "never assumed the title 'Son of God': it was a bestowal upon him of a title he did not claim, and probably could not have understood. When he was lifted up from the earth, and made a god, he drew all men unto himself." "It ceases to be a matter of fundamental importance," says Prof. Schmeidel, "whether Jesus rose again on the third day. The belief of the disciples [that they had seen the risen Lord] does not prove that what they saw was objectively real: it can equally well have been merely an image begotten of their own mental condition. The accounts of the empty tomb are none of them admissible." "There is no use," says Prof. Burkitt, "in shirking the plain fact. The old infallible Bible has been taken away. It has been given into the hands of the Critics, and what they have given back is shorn of its old authority. We no longer believe because the Bible tells us to do so."

Consequences. "The higher Criticism," says Prof. Peake, "has drawn the fangs of the Secularist": only—we sorrowfully add—by removing them to the mouth of the theological professor. The sale of Bibles in England is falling. Across not one church threshold in Wales, says Dr. Pierson, where the Higher Criticism is taught, did the Holy Ghost pass in the revival of 1904. Nemesis is at the doors. In Liverpool—the second city of the Empire, a sample city—in 1801, 40 seats out of every 100 were filled in morning worship in the Free Churches; in 1891, 31,; in 1902, 25; in 1908, 12. So also evening attendance has fallen from 57 in every 100 seats in 1881, to 28 in 1908. The average morning attendance in 1881 was 274; in 1891, 212; in 1902, 170; in 1908, 85. So also the average evening attendance has fallen from 392 in 1881 to 190 in 1908. These are appalling figures. *When doubt speaks in the pulpit, infidelity sits in the pew, and at last empties it; diluted doses of infidel criticism are killing the churches, undermining public confidence in the Bible, and laying the foundations of approaching apostasy.* "But thou, O man of God, flee these things!"

D. M. PANTON.

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From Arthur Mercer, Sec., S.A.G.M., 17, Homefield Road, Wimbledon, London, S.W.

A Journalist's Impressions.

The "Daily Mail" and the Week of Prayer.

We desire to acknowledge the great interest displayed by the Press of Great Britain in the observance of the Universal Week of Prayer, especially the *Daily Telegraph* and the *Daily Mail* which contributed special articles on the subject. The following extract from the *Daily Mail* will be perused with interest by our readers, both at home and abroad.

"PRAYER WEEK.
"FESTIVAL OF ONE HUNDRED LANDS.
"PURITAN LONDON.

"'You think the Puritan spirit in England is dead,' said I to the friend with whom I was discussing the Universal Week of Prayer. 'Come with me and I will prove the contrary.' So we started off for the King's Hall, Holborn.

"Here, in a room usually devoted to festive purposes, there was, between twelve and one o'clock yesterday, a large gathering, mostly of men. At one end, at a long table, facing the room, sat three grave persons, one young, one middle-aged, one old. The gilded roof, the red plush curtains, the mirrors reflecting a blaze of electric light, the tapestries in which Dutch peasants made merry and Watteau-like figures flitted delicately through sylvan glades—all this made a strange setting for so serious a business as the offering up of prayer.

"But that was the object of the gathering. Here in the heart of London, on a working day, men had come from the office, from the bank, from the shop counter; rom the clerk's stool, and from the principal's sanctum; from the wholesale warehouse, from the doctor's consulting-room, from the editor's desk—had come to lift up their hearts and their voices in fervent prayer.

"Thus Cromwell's Ironsides.

"The Puritan spirit dead? Why, here it was in full activity. Thus did Cromwell's Ironsides assemble, snatching the time from business, to lay their petitions before the Lord of Hosts. If top hats were exchanged for steel casques or broad-brimmed beavers; if the modern dress of the City men gave place to big boots, leather breeches and jerkin, full-skirted brown coats with long swords peeping out at the back, then these Londoners of to-day would reproduce exactly the Cromwell type.

"That old man with brows drawn down and a questioning melancholy in his expression might be 'What-of-the-night Pym.' Close to him sits a fierce and militant Christian, with a 'Hew-Agag-in-pieces-before-the-Lord' look. Then there is a young man in the row behind with a mild and kindly countenance like Henry Cromwell's. And yonder old fellow with the marvellous eyes—the eyes of a seer—surely he recalls one of those inspired warriors who prophesied victory over the "children of wrath' on the eve of Worcester and Dunbar.

"In their scriptural phraseology, too, these business men are Cromwellian to the core. 'Lead us, O Lord, out of the valleys of the ungodly and set our feet upon Thy holy hill.' 'Shine upon Thy servants, O most Merciful. We live in a profligate and unrighteous world. Send down upon us the rays of Thy righteousness. Accomplish the number of Thine elect.' 'Quicken our zeal, O God. Turn away from our offences. Put fire in our hearts.' 'Make straight the crooked places. Break in pieces the gates of brass and cut in sunder the bars of iron.'

"A Perfect Daniel.

"The old man at the table, red-faced, with white moustache and hair, looking like a hale and hearty sea-captain, gives a short address. He is Spurgeon's successor—the Rev. Archibald Brown. Beware of self-satisfaction, he says. Don't put into your prayers too much ME! Daniel was the most perfect character in the Old Testament. Yet Daniel approached the Mercy-seat with shame and confusion of face. 'Shine on Thy sanctuary,' Daniel prayed. He didn't say 'Shine on me.'

"Then Lord Kinnaird, the middle-aged man at the table, rises to speak for a few moments. He is a typical man of business. His utterance is crisp; short and sharp. Nothing of the fanatic about him. No sign of sanctimoniousness. Talking to us afterwards he speaks with quiet assurance of the visible results of prayer, especially when it is offered up with special aims by a large body of Christians at the same time.

"Every year since 1846 the Evangelical Alliance has organized for the week beginning on the first Sunday of the year a series of world-wide prayer meetings. It began in a small way. Now a hundred countries are included in the annual effort to bring before the Almighty the special needs, social and spiritual, of the age.

"Answer to Prayer.

"'Look at what has happened in Turkey,' said Lord Kinnaird. 'Without presumption, may we not say that the expansion of liberty there is an answer to our prayers? Look at the improved condition of Protestants in Portugal. That has been a subject of intercession for many years, and at last our prayers have been answered In Spain we are still seeking for amelioration. The Queen's influence will, no doubt, be on our side. All works together for good, you see, to them that love God. We not merely believe that this week will have great results—we are sure of it.'

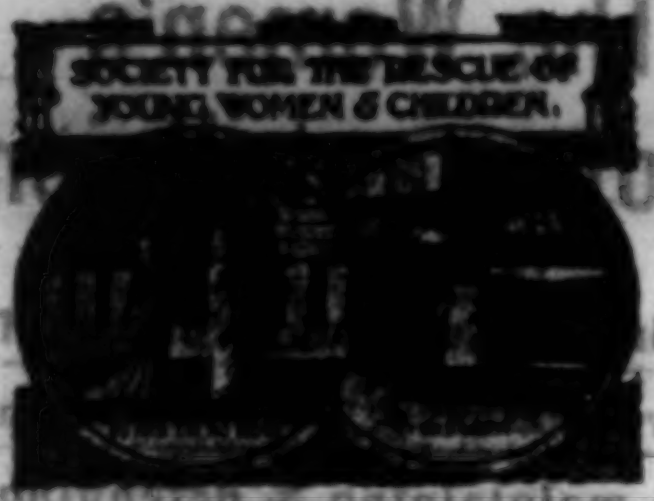
"All in a calm, entirely business-like tone. 'How about the Puritan spirit now?' I enquired of my friend. He was watching a man of about fifty, a typical prosperous business man, who was wiping tears from his eyes as he rose from his knees; then he put on his top hat and went out with a happy smile.

"'I'd no idea of it,' my friend murmured. 'Here in Holborn! It's amazing.'

"As we went out we heard the Secretary, the young man at the table, regretting that the chairs provided had not been enough. 'In faith we arranged for 200,' he said joyfully. 'God has so plentifully honoured our faith as to send a far larger attendance than that. To-morrow we shall provide more.'

"Amazing indeed, to those who imagined the Puritan spirit was dead.

"H. H F."



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THE REAL PRESENCE

By Professor JAMES ORR, D.D.

The BISHOP OF NEWCASTLE writes:—

"I thank you for sending me a copy of your pamphlet on 'The Real Presence.' I have read it with much satisfaction and approval, and regard it as a Scriptural interpretation of the much misunderstood title. I earnestly hope that it may have a wide circulation, for it sets forth clearly the supreme importance of the distinction between the Scriptural, and therefore true, view on the one hand, and the traditional, more recent, and false view which is being so widely spread in many quarters, on the other. It also plainly proves that the former is the higher and more spiritual.

"I would further especially commend it because its teaching is positive, as well as designed to combat error, and because it shows that the Holy Communion was ordained by Christ as an effectual means of grace, and that by continually commemorating His dying love for us our love to Him is re-kindled, and a special means provided whereby we may feed on Him in our hearts by faith and thanksgiving, and thus be strengthened and refreshed.

"*January 21st, 1909.* "N. NEWCASTLE."

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